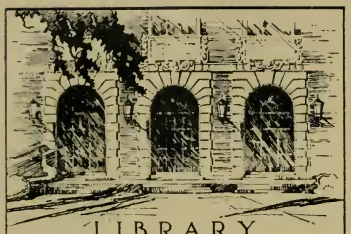

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From the Author

NATIONAL EDUCATION
AND
CHURCH EXTENSION.

A CHARGE

DELIVERED TO THE

CLERGY OF THE ARCHDEACONRY OF MIDDLESEX,

At the Visitations

HELD AT

ST. PAUL'S COVENT GARDEN, ON THE 10TH & 14TH OF MAY, 1849.

BY THE VEN.

JOHN SINCLAIR, M.A.

ARCHDEACON OF MIDDLESEX,

AND VICAR OF KENSINGTON.

WITH

An Appendix,

CONTAINING EXTRACTS FROM A CORRESPONDENCE ON THE SUBJECT OF THE DISTURBANCES IN THE MANUFACTURING DISTRICTS IN 1842.

LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1849.

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A

CHARGE

&c.

My Reverend Brethren,

When I addressed you last year from this place, considerable excitement had arisen upon one of the subjects to which I then directed your attention; I mean the Management Clauses in the Trust Deeds of Church Schools. That excitement was afterwards extensively increased by printed circulars and pamphlets; by discussions and resolutions of Diocesan and District Boards; and by an animated debate in the Sanctuary at Westminster: the first controversial disputation of the kind that has occurred in the annals of the National Society.

That any point connected with the education of the people should awaken the deepest interest, can occasion no surprise. The wonder would be, if any point, seriously affecting a subject so mo-

mentous, could be treated with indifference. The Church of England has now for some years been engaged in an enterprise, the importance of which it would be hardly possible to over-rate. We, the members of the Church, Laity as well as Clergy, have undertaken to give a sound Christian education to the people of England and Wales, through the instrumentality of Schools and Teachers, supported by charitable contributions, with such further aid from the National Treasury as our Rulers may be willing to afford us. An experiment of the same kind has never, to the same extent, been yet attempted in any country. If we succeed,—if we establish throughout the kingdom effective Schools, in which the Children of the Poor may be carefully grounded in the principles of our Church, and may have their understandings enlightened, their hearts Christianized, and their habits improved,—we may feel confident, that, by the blessing of God, our religious and social institutions will outlive the dangers by which they have for some time been surrounded and are still assailed; and that Great Britain will maintain the high position it has so long occupied, as the chief bulwark of Christianity and civilization throughout the earth.

On the other hand, if we fail,—what hope for England remains? Let any man of sense contemplate the condition of our working classes. Let

him view their vast and rapidly increasing numbers; —the dependence of thousands, I might rather say, of millions, upon the manufacture of materials, not indigenous to this island, but produced in foreign countries, and to a great extent prepared for sale in foreign countries;—let him consider their ignorance, their turbulence, their facilities for combination, their powers of mischief, nurtured by constant intercourse, and sharpened by collision;—let him dwell upon the means and methods employed to excite them, to corrupt them, to alienate them still further from all religion and all government;—let him examine into the rise and progress of socialism, of communism, of infidel and anarchical principles generally among them;—let him reflect upon their prevailing insensibility to Christian truths and motives;—let him read their literature, the newspapers, pamphlets, and works of fiction, circulated among them with a profusion unknown before in any age of the world;—let him inquire into their lectures, their so-called scientific meetings, and questions for debate;—let him try to ascertain what proportion of these multitudes resort on the Sabbath to any place of public worship; what proportion come to Church; and, above all, what proportion frequent the Holy Communion;—he will then begin to feel (if he has never felt it before) our critical position. He will be sensible that all must, under Providence, depend on gaining over

the rising generation, attaching them to the Church, and through the Church to the State. He will see that to give them merely secular instruction without religious principles, would be ruinous;—that to teach them only those vague generalities, in which all our conflicting sects and denominations happen to concur, would utterly disorganize and subvert society.

The Governments of the neighbouring Continent have made several experiments of this kind, which, let us hope, will be ever memorable for the admonition of posterity, as well as of ourselves.

They have subjected the young of all classes without distinction, to a course of training, in which the religious element was either wholly wanting, or most imperfectly included. And we see the consequence,—either hopeless anarchy or a military despotism. It has been remarked by a distinguished political writer, in a recent Letter to the President of Her Majesty's Privy Council, that the worst novelty in the revolutions of the Continent was the "Abomination," as he justly terms it, "of boys and children from school taking a forward part in civil broils[1]." And no doubt, my Reverend Brethren, this was a novelty; but not, I think, a novelty which can surprise us. It can no more excite our

[1] See Lord Brougham's Letter to the Marquess of Lansdowne, p. 93.

wonder than an explosion would in a magazine of gunpowder, fresh and dry from the mill, when a train has been laid, and a spark applied.

In foreign countries, the State (from motives of convenience and political expediency, or under some sinister influence) withheld from religion the protection it was entitled to; and religion, in return, ceased, of necessity, to protect the State. Unwise rulers have suffered what their folly deserved, and will, no doubt, continue to suffer, until, through the grace of God, they see their mistaken course, retrace their steps, and try to make the next generation less irreligious, and less ungovernable than the present. I one day observed to a celebrated orator[2], that it seemed difficult to account for the general indifference of men in office to the religious training of the young, which was, in fact, the surest safeguard to any Government. His reply was, "I was once as much perplexed as you are by this enigma; but I now perceive that if statesmen and politicians do not love Christianity on account of its primary recommendation as the means of saving souls,—a *judicial blindness* comes upon them, and they are incapable of perceiving its secondary advantages."

Happily for this country, religion hitherto has entered largely into the education of all ranks.

[2] The late Dr. Chalmers.

That of the higher orders is almost entirely, and that of the lower to a great extent, under the direction of the Church. Our "Academic Legions" (if I may be allowed the Continental phrase) are formed for the support of social order, not for its subversion. And our working classes of every description, in proportion as they have been educated in well-conducted National Schools, are found deserving of confidence. The materials, indeed, for mischief are fearful: our circumstances are critical; but they afford us reason for renewed exertion, courage, and perseverance, rather than for the despondency of our Continental neighbours [3].

I was not therefore surprised at the warmth of the discussions I before adverted to. However much we may regret some circumstances connected with them, we must admit, that earnestness, where great interests are at stake, is a healthy symptom; and that apathy and indifference would be the true signs of danger. Nevertheless, it appears to me that the question of School management, although ably and zealously discussed, is not yet in all re-

[3] The conduct of Schoolmasters on the Continent gives a salutary caution to the friends of order in this country. *The Times* (March 23rd, 1848) observes: "If the Schoolmaster be abroad, it is with a blunderbuss in his hand, and a cartouche-box by his side." "The Schoolmaster," said *The Reforme*, about the same period, "must serve as a moniteur of Revolulution in every province."

spects thoroughly understood; that the circumstances under which the National Society entered into the present negotiations with the Committee of Council are imperfectly known; that the difficulties and perplexities which the Trust Deeds of Schools have for years occasioned, are not appreciated; and that during the progress of this controversy other points of equal or even greater urgency have been overlooked.

To show the grounds of this opinion, I now propose to trace the question of School management from the beginning; to set before you all the troubles and disquietudes it has long produced; and thus to secure as far as possible your sympathy with those who would rejoice to see a source of constant jealousy, irritation, and anxiety, at length removed.

The National Society, from the period of its institution in 1811, studiously avoided all attempt to determine the constitution of the Schools which it contributed to build. All that it required was an engagement on the part of the founders and promoters, that the terms of union should be observed. And as the Lords of the Treasury, during the six years in which they administered the parliamentary grant, employed the Society as their agents, the friends of education throughout the country were left at liberty to adopt such management clauses as each body of local founders con-

sidered best adapted to their own case. The Society, however, in its terms of union, and in its forms of application for aid, appeared to take for granted that a School committee would be formed; and until within a recent period, always adopted the expression "School managers" in the plural number, never alluding in any case to the clergyman as sole manager of a school. The result is, that nearly all the older National Schools have School committees, which, I regret to add, are often impracticably large, and in the mode of their election too democratical. Nor was proper care always taken to uphold the influence of the parochial clergyman. Many points were overlooked which ought to have been provided for. Sometimes the Trust Deed contained no provision that the School should be in union with the National Society; nor that the clergyman should preside at the meetings of the managers; nor that the managers themselves, nor the subscribers who elected them, nor even any of the teachers employed, should be members of the Church; nor that an appeal on any disputed point should be made to any tribunal; not even to the Bishop in regard to religious instruction. I do not pretend to say, that all these particulars were overlooked in every case; but many of them were frequently passed over: and I suspect that there are very few Trust Deeds of some years' standing, in which all these particulars were attended to. I can-

not speak with confidence, because I now refer to a period prior to my connexion with the Society.

It has been said, that the evils arising from the inexperience of parties in the country have gone still further, and that some Schools have actually been lost to the Church by falling into the hands of Dissenting managers and trustees. But after frequent enquiry during eight years, I have discovered scarcely any cases of this description; and in one or two, the School supposed to have been lost has been afterwards regained.

It thus appears, that so long as the Lords of the Treasury administered the parliamentary vote, the whole responsibility of determining the constitution of Church Schools rested with the local founders. In 1839 however, when the Committee of Privy Council on Education was appointed, their Lordships directed their attention to the subject of Trust Deeds, and in their minutes of 1839—40, published four forms adapted to four different cases. And it deserves notice, that three of those forms were intended for mixed Schools of different religious denominations; and that the remaining form, provided expressly for a National School, and the only one that could be acceptable to the Church, omitted most of the important securities I have enumerated. These omissions, however, might have been supplied, and the form have been admitted as satisfactory, provided it was regarded as merely suggesting useful hints, and not imposing absolute conditions.

But it soon became evident that to suggest, advise, and recommend, formed a small part only of what was intended at the Council Office. Complaints were made that the Committee of Council were interfering with regard to the constitution of Schools in a manner not warranted by their printed minutes, and also calculated to excite distrust and apprehension. A practice had arisen of urging upon applicants for aid, in such a manner as to preclude their refusal, certain recommendations and suggestions, either considered bad in themselves, or disliked as encroachments upon local freedom, and preparations for further coercion. Under these circumstances, the Committee of the National Society requested a Deputation of their body, headed by his Grace the late Primate, to have an interview on the subject with the late Lord Wharncliffe, then Lord President of the Council.

I have preserved the Memoranda which I prepared for the use of the Deputation; and also a Report, embodying the result of this conference, which, on all the points at issue, was entirely satisfactory [4].

[4] The following were the arrangements agreed to :—

"1st. With reference to Trustees of Schools, the Committee of Council will give no preference to the Corporation, consisting of the Minister, Churchwardens, and Overseers of the poor, in any parish," (for the Overseers might be Dissenters); "but will show equal favour to the other Corporations, recognized by the Act 4 & 5 Vict. cap. 38.

On leaving the Council Office the late Archbishop and the Deputation were given to understand, that, for the satisfaction of the Church, these important arrangements would be confirmed by a minute of Council. But the Lord President shortly afterwards expressed a strong desire, that the Deputation should not insist upon a minute of Council; but be satisfied with a mutual understanding, established verbally between the parties, lest discussions in parliament should be raised; "which," as he observed, "are always more injurious to the Church than to the Government."

This mutual understanding continued during the remainder of Lord Wharncliffe's life, and also during the whole administration of his successor—

"2ndly. With reference to Managers of Schools, their lordships will not insist upon a provision in the Trust Deed for the nomination of a School Committee by Subscribers, nor object to the nomination of the Committee annually by the parochial Minister: and in cases where persons of respectability, properly qualified to be Managers, cannot be found within a parish, they will permit the promoters and contributors to place the sole management in his hands.

"3rdly. On the subject of School Plans, the Committee of Council will not insist on any particular mode of fitting up the interior of School Rooms.

"And 4thly. In the case of Church Schools, not in union with the National Society, their lordships will not recommend the adoption of form No. 4" (a Latitudinarian form); "but will admit other forms, not constructed upon the same principles."

the Duke of Buccleuch. I do not venture to affirm that semi-official suggestions, and recommendations as to the necessity of lay influence and co-operation, may not sometimes have approached too near dictation; but I do not remember any instance: and if I had heard of any at the time, I should certainly have remonstrated.

I now come to the negotiation between the Committee of Council and the National Society, for jointly recommending certain Management Clauses to be inserted in all subsequent Trust Deeds of Schools. I was not at first aware of these negotiations, which were not strictly of an official character. They originated in a renewal of the difficulties which had given rise to the deputation I have just referred to. The new Committee of Council, formed in 1846, did not appear to consider itself bound by merely verbal arrangements, or understandings entered into by the National Society with a previous Government; and, in particular after their minutes of 1846, they claimed a right to interfere more decidedly with Trust Deeds, inasmuch as they would contribute not only towards building Schools, but also towards maintaining them.

The question which now arose as to the course to be taken by the National Society presented great difficulties. For my own, part I regarded the idea of concurring with the Committee of Council

in jointly recommending certain forms with much disquietude. I was satisfied with the general understanding arrived at with the late Lord Wharncliffe, which secured the freedom of local founders, and I only wished it to be revived under his successors. I saw no force in the argument, that the Committee of Council were entitled to interfere more decidedly with the constitution of Schools, because they would in certain cases contribute to support them: for I knew that they would not contribute to support any School unless efficiently conducted, and I was of opinion, that if it was efficiently conducted, they needed not to concern themselves about the scheme of management which they admitted to be practically good. I foresaw that questions of great difficulty and delicacy must arise as to the rights and claims of the Church and of the State, of the Clergy and the Laity, in the education of the people—questions which it would be exceedingly inconvenient to determine. I also had my fears that the attempted negotiation would bring the National Society into a critical and perilous position; for if it did not obtain satisfactory terms, it would be under the painful necessity of either coming to an open and disastrous rupture with the Government, or of offending a large body of its own friends and supporters, whose confidence and attachment once lost would not easily be regained.

In the case of the Deputation to Lord Wharncliffe, even if failure had resulted, the Society was safe from all reproach or obloquy. It would not have committed itself. It would have secured for the local founders of Schools all the freedom attainable, and the latter would have had nothing to complain of. The Society would only have tolerated what it could not prevent. But, according to the new proposal of the Privy Council, the National Society was to do more; it was not merely to tolerate the Government clauses, but to join in recommending them.

For these and other reasons, I wished to stop the negotiations before they assumed a formal and official shape in written correspondence. At the same time I am bound to acknowledge, that the arguments in favour of proceeding were entitled to serious attention. The Society, it was urged, had now an opportunity of coming to an arrangement with the Committee of Council, not by verbal promises and mutual understandings, but by a written agreement, permanently binding upon both parties: the proposed clauses, although far from satisfactory to the Church on all points, were clear, full, and definite; contained a number of excellent provisions, and might constitute, at any rate, a good basis of discussion: the Committee of Council, if these negotiations should be broken off, might not afterwards be disposed to renew them: to treat with

the Privy Council was a safer course than to let the question come in an unsettled state before Parliament: and lastly, the opponents of the existing system, the advocates of Continental discipline, would have cause for unbounded triumph, if the Committee of Council and the National Society pronounced a mutual agreement as to the mode in which Church Schools should be managed absolutely impracticable.

Considerations such as these prevailed. The negotiations proceeded. The whole correspondence has since been published, and therefore any lengthened comment would be unnecessary. You will see how the clauses became gradually more and more imperative, but at the same time essentially improved.

The result is, that all the difficulties, controversies, jealousies, heart-burnings, and alienations I apprehended have been realized; that questions calculated to produce misunderstandings, not only between the Church and State, but, what is far more dangerous, between the Clergy and the Laity, have been agitated; and that during these protracted discussions, extending over a period of above three years, whenthe public was more polemically than charitably disposed, more inclined to argue than to give, the National Society has been deeply involved in pecuniary embarrassment. I also fear, that the enforcement of certain management

clauses may discourage local efforts. For in building or supporting Schools, it is their own views that men subscribe to carry out, and not the views of Government. It appears to me, that the Committee of Council, if they could have been prevailed upon to issue forms of Trust Deed as recommendations to conveyancers throughout the country, and not as absolute conditions of State assistance, would have more effectually gained their own object in consequence of the forms being voluntarily adopted; and would thus have essentially advanced the cause of National Education.

At the same time I am bound to state that the Management Clauses, as now amended, contain those securities for religious education which I before adverted to as having been so frequently omitted in our earlier Trust Deeds, and that the Trust Deeds of future Schools will in general be incomparably better, more definite, more intelligible, and more to be relied upon than the Trust Deeds of Schools already in existence. I have now done with the Management Clauses.

The next point to be considered is one which more immediately and urgently calls for attention. In my address from this place two years ago, I made some remarks upon the minutes of Council then under the consideration of the House of Commons. The moment was critical. The minutes met with vehement opposition from a large portion of the

Dissenting body. If the Church also declared against them, or rather, if the Church did not decidedly support them, they could not pass; they must be withdrawn. And strong, indeed, were the reasons why the Church should hesitate. For the whole scheme was calculated to give the Committee of Council a formidable accession of influence. It would virtually establish in this island, as in foreign countries, a board of public instruction. It was contrived with admirable ingenuity and sagacity to give the Government of the day the maximum of power in return for the minimum of grant. It would powerfully influence our Schools and Training Institutions, our scholars, pupil teachers, masters, and mistresses. The hope of pensions was held out to all. However few might ultimately gain them, all would try for them; and the Committee of Council would thus acquire rapidly the general direction of National Education. I do not blame this thirst of power; it is natural to statesmen and politicians. Nor is it always a selfish feeling. It may arise from the hope of more effectually doing good. The remark of the Author of the "Wealth of Nations," with regard to Royal Reformers, is applicable to reformers of all ranks; that in their opinion, the best of all reforms would be the removal of the obstacles which impede the execution of their own schemes of usefulness. Many persons, therefore, without taking offence at the ambitious

spirit manifested by the minutes of Council of 1846, observed and dreaded it. We knew that a Government which rules over millions of Romanists and Dissenters, ably represented in the Legislature, is placed in great difficulties, and may not be able always to wield as it desires the dangerous powers which, to its own embarrassment and jeopardy, it has unwisely acquired. Hence, without impeaching the good intentions with which the minutes were framed, we could not but regard them with some jealousy and apprehension.

But our views were not generally adopted. The bias of the Church, and even of the Clergy, was decidedly in favour of the Government measure, from which some intelligent clergymen expected great advantage to the cause of education; while others, who regarded it with apprehension, thought it less objectionable than the only probable alternative, —a system of merely secular instruction. On the same side also was the bias of the Legislature, by whom the educational vote has since been repeatedly passed, with those minutes for its basis. Some persons who now object to the whole scheme, are disposed to blame the National Society as the cause of it. But the National Society had no concern with it. The National Society was never consulted, and had no opportunity to express an opinion upon it. The support which it received was from individual members of the Church,

who petitioned for it, or voted for it in Parliament.

In contemplating, therefore, the position and prospects of the Church at the present moment, and the measures to be adopted for its security, we must never overlook the fact, that the minutes of 1846, whatever we may think of them, and however largely they may have added to the powers of Government, were originally supported by the Church, and have ever since been generally acquiesced in by its members, even by many strenuous opposers of the Management Clauses. We cannot, therefore, now commence, all at once, a crusade against the minutes. Our object should be to profit by them so far as they are useful; to expose to view, and counteract their evil tendencies, and to prevail, if we can, upon the Committee of Council to amend them.

1. And here the first question is, whether the Legislature might not be induced to give the present system greater consistency and stability. During the six years in which the parliamentary grant was entrusted to the Lords of the Treasury, a general feeling of security prevailed. But ever since the Committee of Council was established, there have been fears, and jealousies, and controversies. These fears have arisen in a great degree from the process by which, from year to year, the educational grant has been obtained in Parliament. A

minute is drawn up at the Council Office. It is laid before the Lord President for approval. It is submitted by him to the rest of the Committee, who forthwith adopt and act upon it. At some convenient opportunity it is laid before Parliament. The House of Commons then votes a grant for education. This grant is included in the general bill for appropriating the supplies. The bill is sent up to the House of Lords, and their lordships, whether they approve or not of the mode in which the grant will be administered, cannot strike it out, nor in any way amend the bill, without stopping the supplies, and thus deranging the whole machinery of Government. This grievance was, in 1839, the subject of a remonstrance from the House of Lords to the Throne [5]. Unhappily, it was not obviated, even when the parties by whom that memorable remonstrance was carried succeeded to the administration of affairs. The practice had been introduced when it was comparatively harmless; and when the parliamentary vote was administered

[5] On the motion of the late Archbishop of Canterbury, the House passed a Resolution—

"Humbly praying that Her Majesty will be graciously pleased to give directions that no steps shall be taken with respect to the establishment or foundation of any plan for the general education of the people of this country, without giving to this House, as one branch of the Legislature, an opportunity of fully considering a measure of such deep importance to the highest interets of the community."

by the Lords of the Treasury, who were satisfied with calling forth local efforts to build Schools, and made no attempt to direct the education of the people. The practice became more objectionable on the appointment of the Committee of Council, which had certain definite educational views of its own to introduce. But the practice has now become more objectionable than ever, because the amount of the parliamentary grant has been greatly augmented within the last few years; and because the influence of Government over National Education has been increased in all directions by the minutes of 1846. If, therefore, the House of Lords considered this method of obtaining the public grant dangerous in 1839, how much more dangerous and unconstitutional must they consider it after these recent and unexpected developments [6]?

[6] On the important constitutional question of tacking clauses to money bills, Lord Campbell brings forward the high authority of Lord Chancellor Somers, Lord Godolphin, and the Duke of Marlborough. "As soon," he says, "as the Session (November, 1703) began, the Commons again sent up '*a Bill to prevent Occasional Conformity*.' Somers now took a bolder course, and he procured its rejection, on the second reading, by a majority of 71 to 59 [in the House of Lords].

"*Dec.* 1704. Still another effort was made in the last Session of this Ultra Tory House of Commons; and now an expedient was proposed whereby success was considered certain—which was to '*tack*' the Occasional Conformity Bill to a

Various remedies for this evil will occur to you. All that I contend for is, that some remedy should be applied; and that both Houses of Parliament should be more effectively consulted on a question so momentous as the education of the people. The prospect of some arrangement of this kind may have influenced many of you in giving your assent to measures you would otherwise have opposed. You may have acquiesced on this ground in grants to Dissenters for education upon equal terms with yourselves. You may have supported the minutes of 1846. You may have concurred in the Management Clauses, as preparations for some grand legislative enactment which should limit the powers of the Committee of Council, and set all your doubts and misgivings at rest for ever. The Committee of the National Society adverted to this subject in their letter of the 17th of March, to the Committee of Council; and it is understood that their lordships have always been dissatisfied with the present

Money Bill, so that it must pass or the supplies be stopped, the war interrupted, and the whole nation thrown into confusion.

"But Godolphin and Marlborough were now seriously alarmed; the '*tack*' was denounced as a scheme for depriving the Lords and the Queen of their legislative powers, and the whole influence of the Government being exerted against it, it was lost by a majority of 250 to 134. Nevertheless the bill was easily carried through the Commons as a separate measure [In the Lords it was thrown out by 71 to 50]."—Lord Campbell's Lives of the Chancellors (Somers), iv. 180.

arrangement, and have long desired to alter it, as soon as their measures should have attained sufficient consistency and maturity.

I may here state that I have held communication with various persons of influence, both in and out of Parliament, differing from each other in their political and religious views; and have been gratified to find amongst them a remarkable concurrence in the desire that the evil I have remarked upon should be removed. This desire is not confined to our own establishment, but is shared largely by the establishment in Scotland, and even by a strong portion of the Dissenting interest. I am persuaded, therefore, that if all who entertain these sentiments would but unite in expressing them, no great effort would be required to obtain the concurrence of the Committee of Council themselves.

The course at present taken by the Committee of Council is in another view susceptible of improvement. We desire to see their proceedings more open and public. We wish all their hints, suggestions, and recommendations, to be matters of general notoriety. As there are printed instructions to the Queen's Inspectors, upon the faith of which the parliamentary grant is voted, we are anxious to be assured that no other semi-official and unpublished instructions are issued, even such as may be in themselves comparatively harmless.

We think it right that the minutes of the Committee of Council should be laid before Parliament as soon as agreed to, and before they are acted upon. We should regard a clear understanding upon all these points as one of the greatest boons that could be granted to us:—a source of peace and security such as we have not enjoyed for years.

2. I now proceed to another particular, not less important, and more intimately connected with our own professional duties; I mean the large extent to which branches of merely secular instruction are multiplied in the Government scheme of education. I have great apprehensions that what is popularly termed useful knowledge may interfere with that knowledge which is most useful of all, and not only useful but indispensable;—Religion and Reading,—Knowledge of Christianity and Knowledge of the English language, the language of the people, that language which is their only vehicle of thought, the channel by which all their ideas are acquired or conveyed. When I consider the early age at which children leave school, and the many circumstances which both in town and country prevent their regular attendance, I apprehend that if religion and reading are taught as fully as they ought to be, and if any tolerable proficiency be acquired in writing, in arithmetic, and in the outlines of geography, the whole time of the children

will barely suffice for those purposes. I have no objection whatever to algebra, botany, chemistry, drawing, mathematics, and the industrial arts, or to any other branch of useful knowledge; but I consider all these and similar accomplishments worse than useless, if they lead us to put aside the grammar and the dictionary, and to be satisfied with comparative ignorance of the English language. The child that can take up an ordinary English book, or can hear a speech or a sermon without being embarrassed by the phraseology, has been subjected to a process of mental cultivation the most effectual that could be employed. He has acquired a general capacity of self-improvement, a power of acquiring any knowledge, compared with which all the miscellaneous facts that are or could be heaped together in his memory are utterly insignificant[7].

In connexion with the wide range of subjects which the Committee of Council are endeavouring to introduce into our Schools and Training Institutions, I may observe also, that the machinery for such a system cannot be maintained by charitable contributions. It must, if provided at all, be pro-

[7] The above-mentioned tendency to secularize education will be gradual in its operation, and may for a time be partially counteracted by right-minded and intelligent Inspectors (such as the Inspector of Schools in this Archdeaconry); but unless the minutes are altered, it will remain, and must ultimately prevail.

vided and supported by the State alone. We may hope that the Committee of Council will discover the mistake into which the very natural enthusiasm of their own agents, overleaping all difficulties, has betrayed them. We may hope they will be prevailed upon to correct it; to lower their demands upon us; to aim at what is practicable; to be satisfied with what is reasonable and attainable. It is quite evident that they have not considered the subject in this light. But for my own part, if, in spite of all the recent fearful warnings that still echo throughout Europe, I were myself desirous to overturn our present English system, and to establish in its stead some Continental code, I should not attempt at once so great a revolution. I should adopt the surer method of setting up an impracticable standard, and insisting on an expenditure which the State alone could defray. I should say to the managers of Schools and Training Institutions; "You must really enlarge your range of study; you must obtain more costly apparatus; you must multiply your teachers; you must, above all, prolong your period of training. The spirit of the age demands accelerated progress. We must not fall behind our enlightened neighbours on the Continent. If the children of the poor, on leaving any School, even a village School, at nine or ten years of age, can do no more than read with intelligence an ordinary English book, and answer with

intelligence on being questioned as to the elements of their religion;—if they are destitute of science, ignorant of political economy and the useful arts, I must withhold my countenance from such a seminary. I must regard it as a mere apology for a school. I can give it no encouragement nor support. I shall take measures to supersede it. I shall not allow its managers to be thus narrow-minded, to disappoint the expectations of the times, and prolong the reign of darkness, rusticity, and barbarism."

Language of this lofty character never would be used, if official persons did but know the difficulty of collecting subscriptions, and meeting the cost of large establishments. A little experience of the difference between a tax and a voluntary contribution would make them more considerate, and less exorbitant.

3. Let me next request your attention to another point connected with the inspection of Schools: namely, the unnatural and unhealthy excitement it produces. Even when the Inspector had no other object but to examine and report, the preparations for a grand display on the occasion of his visit, the empirical processes resorted to for concealing ignorance, or polishing stupidity, led to most injurious results, both moral and intellectual. I shall not soon forget the strong language in which, some years ago, an Inspector (whose office was then

recently introduced) acknowledged the extent of this evil. "I had no desire," this clergyman said, "to make myself a formidable personage; but I have seen masters of the strongest physical constitution trembling and perspiring before me, and the most forward of the children, in spite of all their preparations, scarcely able to articulate a syllable." These mischiefs of unnatural excitement and nervous exhibition, are increased and multiplied, now that the Inspector has important gifts at his disposal, and may either grant or withhold pensions and certificates upon which not only the credit of the School, but the pecuniary interest of all the parties concerned must depend. It is clear that long before and after the day of inspection nothing else will be thought of. But this is not the state of things which we desire. We wish to find a calm, religious tone in every School. We wish for modest energy and intellectual development, not for cramming and parade. And the best security for these essential advantages is the superintendence of the parochial minister. I am persuaded that in many instances the clergyman would be more diligent than he is in the performance of this duty, and would embrace more readily every opportunity of visiting his Schools, if he did not from needless diffidence underrate the value of such visits. He does not consider how it discourages the teachers to be left alone, and to find that even the person

principally concerned does not come at all, or very seldom, to ascertain the result of their labours. He does not reflect that the difficulty he finds in teaching and examining results from want of practice; that many of the ablest teachers have encountered at the outset the same difficulty with himself; that many of them find it necessary to study and prepare the lesson they are to teach; that he should not consider it beneath him to follow the same course; that by practice and preparation he will soon attain proficiency, and that, conscious of being useful in an important branch of his sacred office, he will take pleasure in the duty which he now dreads and declines. A layman of high rank, who feels a deep interest in the progress of education, alluding to the large sacrifices which *to their power, yea, and beyond their power*[8], the Clergy so often make for the support of their Schools, remarked to me: "I wish the Clergy could be prevailed upon to *give less* and to *teach more;* to do less *for* their schools, and to be more *in* them."

4. Proceeding to the subject of pupil teachers, I have a few remarks to offer. Pupil teachers are valuable assistants in a school; and some years before the minutes of Council on the subject were published, I suggested to the National Society, that well-principled and intelligent youths should be

[8] 2 Cor. viii. 3.

received as day scholars into the central School; have instruction given them at extra hours, and be practised in the art of teaching. The result was highly satisfactory. About a hundred young men of good habits, chiefly sons of small tradespeople, already instructed to a respectable degree in elementary knowledge, were admitted. They resided with their parents; were no charge to the Society; and have been sent to Schools in various quarters, where they have given general satisfaction. There seems nothing to be apprehended from pupil teachers of this description. But must we not regard with some uneasiness the class of pupil teachers to be called by thousands into existence under the recent minutes of Council? What are we to think of clever youths, taken from our Schools for the poor, raised above their own ignorant cast, and separated from it by copious and perhaps intoxicating draughts of the knowledge that puffeth up? Is it certain that these forward young aspirants, deprived of home connexions, and the sacred charities of kindred; and elevated into pensioners and functionaries of the State; examined and re-examined year after year, till modesty gives way to boldness and assurance,—is it certain, that when at length approved and certificated, they will not turn out a troublesome and dangerous race? Is it certain that they will prove, what they are designed to be, humble, unassuming, painstaking, spiritually-minded assist-

ants to the Clergy; rendering *honour to whom honour is due*[9], *and content with such things as they have*[10]*?*

The anxiety which such questions occasion is, in some degree, relieved by the Circular recently addressed from the Council Office to Inspectors of Schools; and clearly showing that their Lordships have had their attention seriously directed to the dangers I have described. It is also a satisfaction to us, that their Lordships have been under the necessity of trying this formidable experiment upon a reduced scale; and that the general character of pupil teachers, when grown to manhood, will be ascertained, and means of disposing of them discovered before their numbers are embarrassing. No doubt School managers in many places, who were looking out for Government assistance to a large extent, under the form of pensions to pupil teachers, have suffered grievous disappointment at the small number of pensions actually awarded, and naturally give utterance to loud complaints: but I have no sympathy with their distress. They ought to console themselves with the reflection, that the circumstance which causes their disquietude,—namely, the contracted scale on which a doubtful experiment has been tried, is both a benefit to the public and a security to the Church.

[9] Rom. xiii. 7. [10] Heb. xii. 5.

In contemplating our present educational system, I have still to remark upon the sources of our greatest danger and embarrassment. There are two difficulties, which, if not judiciously removed, will overturn our whole machinery: first, that of providing for the destitution of poor places, in which no School can be maintained; and secondly, of thinly-peopled places in which one School only is sufficient.

The former difficulty was frequently referred to during the debates on National Education in the House of Commons, in 1847. One of the arguments most strongly urged in favour of the Minutes of Council, then laid before Parliament, was the necessity of Government aid to extend education throughout the whole country, and especially to poor places. An eminent statesman adverted to the suburb of Manchester, called the Irish Town, where no fewer than 60,000 persons are abandoned to utter ignorance and barbarism; and he called upon the House, as it valued the tranquillity and even safety of the country, not to leave such masses of population unenlightened and unreclaimed. But the minutes in question will not supply the wants of places in the state of poverty and destitution alluded to. They may improve Schools that are already efficiently conducted, but will not provide Schools where they are still wanting. For it would be idle to speak of certificated

masters and School apprentices, where even a "Ragged School" can hardly be maintained. Other minutes of Council therefore are, no doubt, in contemplation for such wretched localities; and on the provisions inserted in those minutes our whole educational system must depend. For supposing the Committee of Council to resolve that in districts, such as the Irish Town in Manchester, (where the inhabitants, even with the ordinary amount of Government aid, cannot afford Schools,) their Lordships will have recourse to extraordinary measures, and will even maintain Schools at the public expense, rather than allow hundreds of children to run wild in the streets; we necessarily enquire on what principles these State-supported Schools are to be conducted. Are they to be National Schools? The Dissenters will object. Are they to be British Schools? The Church will object. Are they to be merely secular Schools? Religious men, with few exceptions (whether Churchmen or Dissenters), will object.

Besides, if Government maintains a single School in any place, merely because poverty is pleaded, it is obvious that poverty will become general. Poverty will be pleaded every where. If the principle be once established, that when the parties upon the spot will do nothing, Government will do every thing, it is clear that local efforts will be paralysed. Places now perfectly able to sup-

port a School, will suddenly discover their inability, and our whole educational system will be in jeopardy throughout the kingdom [1].

With respect to the other difficulty, that of thinly-peopled places in which there is a School, but in which one School only is sufficient, complaints are often made of the hardship which in small country parishes and townships is inflicted upon non-conformist parents and guardians, in being reduced to the alternative of either sending their children to a National School (where probably they would be required to attend church, and certainly to learn the Church Catechism) or of withholding education from them altogether. As a remedy for this grievance it has been urged, both in and out of Parliament, that School managers in such cases should admit the children of non-conformists with-

[1] If the Committee of Council, relying on the exhortations and reports of their Inspectors, on the influence of public opinion, and on the rivalry of Churchmen and Dissenters, had been prepared to exercise forbearance and self-denial, to encourage local freedom, and to assist School managers in carrying out their own views, where those views were not decidedly objectionable ; the difficulty above referred to would have been far from insuperable. But, unhappily, their Lordships desire to overrule the local managers ; to determine the subjects of instruction, and even to select the books to be made use of.

To show that National Education might have been rendered universal, without superseding local efforts, is the object of the plan contained in Appendix 2.

out insisting upon either of those requirements. Hints also have proceeded from high quarters, that if School managers prove refractory, Government should interfere, and, by some extraordinary measures, provide another School, to be conducted upon less exclusive principles. And no doubt there is among statesmen and politicians a very strong and general desire to draw from us concessions as to Sunday attendance and catechetical instruction. Sunday attendance is already left to the discretion of the School managers. But, as regards the Catechism, it would be happy for the Church if our senators could be made to comprehend how much they ask, when they ask us to forego the Catechism. They persuade themselves, and are anxious to persuade us, that it would be a small matter to dispense, in certain cases, with the repetition of that particular form of sound words. But supposing the point yielded, and the words of the Catechism dispensed with, is the clergyman, nevertheless, at liberty to teach its meaning and substance? Is he permitted to explain the Baptismal covenant? Is he suffered to instruct the children in all the doctrines of the Church as contained in the Bible, provided only he abstains from using the peculiar phrases and sentences which the Church has appointed for that purpose? Certainly, as an honest man, he will not be so disingenuous. If he receives public money upon condition of not teaching certain children the Church Catechism, he will ab-

stain from doing so either in form or in substance. He will not expose himself to be reproached by the Queen's Inspector with prevarication. He will not give non-conformist parents and guardians opportunity of complaining, at the instigation of political or sectarian agitators, that while he adheres to the letter of his engagement, he unscrupulously violates its spirit. He will submit, rather, to all the inconveniences and disadvantages of teaching religion as he can, to some children, and of conscientiously withholding it from others. Surely, my Reverend Brethren, if our lawgivers and statesmen would only take into serious consideration the cruel dilemma to which they reduce the Clergy by such proposals, they would not think of making them [2].

Before leaving the subject of Education, I should

[2] The leader of the Socialists some years ago waited on the late Treasurer of the National Society with the offer of £1000, provided the Society would agree that children should be exempted from learning the Church Catechism in case their parents should object. It was answered, that the value of the concession could not be estimated in money; that no sum could purchase it; but that since Mr. Owen acknowledged the good service done by the Society in enlightening the popular mind, he ought to admit its claims to at least one half the amount. After some discussion Mr. Owen gave way, and wrote a draft for £500, which donation is recorded in the Appendix to the Report of the Society for 1840. Upon delivering the draft, he added, that he would be ready to pay the remainder of the £1000 as soon as ever this concession should be made. "Upon those terms," replied Mr. Watson, pocketing the draft, "you are as sure of *your* £500, as I am of *mine*."

have wished to enter upon the subject of an important bill now before the House of Commons, "for facilitating and better securing the due administration of Charitable Trusts." I have long looked to charitable trusts for education, when duly regulated, as a resource from which the wants of the Church in this department might be to a great extent supplied. But I must add, that if the bill in question should pass into a law without amendment, my hopes from that quarter would be grievously disappointed. I pass over a variety of other topics, to which, had time permitted, I should have wished to draw your attention: such as the bill for altering the law respecting marriage—the bill regarding Church discipline—the division of parochial charities—the question as to burial in populous places—the services established in various churches and schoolrooms of the metropolis for the benefit of the police force.

I may be allowed, however, to express the satisfaction I derived from the resolution of the House of Commons, which induced Her Majesty to issue a Royal Commission of enquiry as to the subdivision of parishes. We cannot but be gratified by the desire, so unequivocally expressed by the representatives of the people, to make the means of pastoral superintendence commensurate with the wants of our rapidly increasing population. What hope we may be permitted to entertain of pecu-

niary contributions for that purpose from the national exchequer, I do not pretend to conjecture. But we are fully warranted to regard the resolution and commission as pledges, on the part of the Crown and the Legislature, to take into favourable consideration any measures which may be suggested for enabling the Church to make the most of its own resources.

The task assigned to the commissioners is delicate and arduous. It is also far from enviable. It will expose them to much obloquy. If they do nothing, they will be reproached for inefficiency. If they do much, they will offend the prejudices or hurt the interests of many.

On one point, my Reverend Brethren, there can be no difference of opinion among us. We must all acknowledge the extreme urgency of the case; the appalling magnitude of the evil to be remedied; the intolerable scandal of allowing thousands and tens of thousands, in this most opulent country and most enlightened age, first to grow up in heathenish ignorance, and then to die as they have lived, aliens from the means of grace and from the hope of salvation.

At the same time, I do not think you will be prepared to encourage any levelling process, which would alter the constitution of the Church. There is a strong desire on the part of many persons to introduce among us a species of agrarian law,

which would give the Church a democratic character. Such persons would not show much respect for the episcopal and cathedral revenues; and would not hesitate to endow district parishes by a general spoliation of mother Churches. An equalizing process of this kind, carried to any great extent, would lower irretrievably the social position of the whole clerical body. At present, young men of birth and property are induced to enter into holy orders, and to expend large sums in attaining at our grammar schools and universities the necessary intellectual qualifications. The standard of attainment, both in classics and theology, (as I know from experience,) is not only high, but continually rising. Almost every family of any consequence in the kingdom has ties of kindred or affinity connecting it with the Church. Clergymen associate freely with all ranks and degrees of men; and religious principle is thus made to leaven the whole mass of the community. It may be fairly calculated that nearly half the income of the clergy is independent of their profession; and the contributions which they are through this circumstance enabled to afford, constitute a large proportion of the national funds for charity. The advantages arising from their social position are so important and undeniable, that you will not expect the commissioners to overlook them or bring them into jeopardy. That position, I repeat, once lost, could never be recovered.

I would not be understood to say, that there are no cases in which the emoluments of the mother Church, after the next avoidance, may not be made available in some degree towards augmenting those of the district Church; and I may add, that cases of this kind would be more frequent, and greater facilities afforded to the subdivision of parishes, if livings were not impoverished by the expense and trouble of collecting rent-charges, and by the unfair mode of rating them for the relief of the poor.

Among other questions which will naturally be brought under the consideration of the commissioners, are those relating to Church rates, Church patronage, pew rents, fees, and Easter offerings. It may be hoped that from many of these sources the income of the district minister may be rendered more adequate to his labour; more in accordance with the divine maxim on this very subject, that *the labourer is worthy of his reward*[3]. We may also hope for still greater assistance in effecting the object of the commission from another quarter, a kindred body, commissioned to enquire into the subject of Church leases. After all these resources are ascertained and made available, if it should finally appear, that a certain definite sum of comparatively moderate amount will suffice to carry into effect the object contemplated by the House of Commons in their well-timed and pro-

[3] 1 Tim. v. 18.

vident resolution, our appeal to their consistency and liberality ought to be irresistible [4].

Having now, my Reverend Brethren, completed my remarks on elementary education, and on Church extension, let me revert once more, in conclusion, to the fearful and unprecedented crisis at which we have arrived. No man of ordinary capacity, no man that can *discern the face of the sky and of the earth* [5], can fail to see the perils of our position. All the elements of social order around us are in convulsion. States and monarchies, which had stood the storms of centuries, have been uprooted in a few hours. All the foundations of civil government and national security are out of course: and from the cliffs of our comparatively tranquil island, we seem to look down upon a whole continent in ruins. No doubt we now discover symptoms of reaction in favour of law and order. The horrors of anarchy, bloodshed, and spoliation, have taught suffering nations that any rule is better than no rule; any magistracy safer than a reign of terror, or the tyranny of mobs and clubs. But the reaction is only partial. New shocks of revolutionary violence have reproduced disorder where peace was returning. The subterraneous elements of discord are still at work in secret conspiracies and schemes of social disorganization. Partial conflicts upon the newly-in-

[4] See Appendix, p. 82.

[5] Luke xii. 56.

vented topic of nationality and distinctions of race, in opposition to the faith of treaties and long-established political arrangements, threaten more and more to terminate in the explosion of a general war.

We may be apt to indulge in the selfish philosophy of the Roman poet; and to behold with a feeling of complacency the miseries and perils of our neighbours, while we remain comparatively in safety. But we are not in safety. Poverty and mendicity; discontent, lawlessness, and infidelity, exist within our own shores, though still providentially restrained and kept under by the prevailing influence of loyalty and religion. These good principles have hitherto been effective; but are not as yet sufficiently predominant. To give us actual security, they must be strengthened and invigorated. And who, under Providence, are to do this but ourselves? This is not a time, my Reverend Brethren, for us, the guardians of the public morals and religion, to indulge in ease, and indolence, and worldly-mindedness, and to leave the tide of human corruption to take its course. It is not a time for divisions and disputations, and mutual animosity, when our enemies, differing on all other points, cordially combine in their efforts to overthrow us. It is not a time for putting forth extreme opinions, inventing novelties, running into eccentricities, and wasting our energies on vain and

impracticable projects, when our utmost strength is wanted for what is useful, attainable, and sober-minded; and when all that we can do will only just avail to keep society together.

The aspect of the world, my Reverend Brethren, teaches a very different lesson. This is a time for us, the ministers of Christ, to be zealous, active, and persevering, in our efforts to meet the difficulties of the crisis,—to teach *publicly, and from house to house*[6], to *reprove, rebuke, exhort, with all long-suffering and doctrine*[7], bringing home the truths of Christianity to the hearts and consciences, and understandings of the people. It is a time for union among ourselves; for overlooking differences, for suppressing exaggerations; for evincing practically that we have *one Lord, one faith, one baptism*[8]; and for co-operating with one mind together on the common ground of Church of England brotherhood. It is a time for looking, not to trifles and singularities, but to the essential doctrines and precepts of the Gospel: to things fundamentally important and indispensable:—how souls are to be saved, how the charities of life are to be diffused; churches built and schools maintained: in short, how our whole body politic is to be Christianized, and its members inseparably united in loyalty to their sovereign, and in harmony with each other.

[6] Acts xx. 20. [7] 2 Tim. iv. 4. [8] Eph. iv. 5.

APPENDIX.

No. I.

After the alarming riots of 1842, in some of the most populous of the manufacturing counties, I was desirous to ascertain how far the influence of the Church and of Church schools had been beneficially exerted in support of law and order, and in what degree the check which the spirit of anarchy received, and its ultimate suppression, were owing to the early dissemination of religious and moral principles among the people. With a view to this inquiry, I addressed a private circular to such individuals, both lay and clerical, within the disturbed districts, as, from their position and opportunities, appeared likely to afford correct and full information. The answers I received amounted to about one hundred and fifty, all from different writers, and all tending to establish the same conclusion. It appeared that, in every case, the effect of education, whether in Sunday or daily schools, was salutary in proportion to its completeness. Wherever means of Church instruction were best provided, there the efforts of the disaffected were least successful. In whatever districts Church principles predominated, no outbreak took place, however grievous the privations of the people, except in cases where the rightly disposed inhabitants were overpowered by agitators from a distance.

Having printed selections from my correspondence, I sent copies to the Members of the Committee of Council on Education, offering, at the same time, to communicate, in confidence, the names of all the writers. My pamphlet was favourably received; but I was requested

not to publish it, lest it should provoke controversy, and induce the Dissenters to oppose any measure for the education of the people which the Government, now thoroughly alive to the importance of the subject, might be induced to bring forward. The expressions used by several members of the Privy Council on the occasion were very strong; but none stronger than those of the Lord President himself, the late Lord Wharncliffe, who said to me, "When I read letter after letter, all written by intelligent men resident upon the spot, and all tending to the same result, the impression upon my mind was irresistible; and it was the same, I may assure you, upon my colleagues."

I introduced some extracts from my collection into the Report of the National Society for 1843, and it seems desirable, after the experience of the last fifteen months, to give the Public further opportunity of contrasting the continental and Church of England systems of education, in regard to their tendences and results.

CORRESPONDENCE.

No. I.

September 5, 1842.

Rev. Sir,—The spiritual and educational wants of this district have been met by the erection of a church and schools, the former in 1837, and the latter in 1840. The place had before been proverbially one of the most, if not *the* most disorderly and uncivilized of the manufacturing districts: the Sabbath was awfully desecrated; passengers abused and insulted as they passed through the village; infidelity openly propagated by cheap publications; and daily and Sunday lectures delivered by persons residing in the place. Now we have peace and order; the Sabbath becomingly observed; the church well attended by those who were never known to enter a place of worship; the daily and Sunday schools nearly filled with children, who before went no where, the former having on the books 150, and the latter, 376 scholars. The avowed disciples of and lecturers on infidelity have

either left the neighbourhood, or renounced their pernicious opinions, or become so ashamed of them as not to bring them openly forward. During the recent disturbances, the people of the district, though in many instances in great distress, have been peaceable, and have shewn no disposition to join the rioters who came amongst us. The respectable portion of the inhabitants are convinced that this would not have been the case in former times.

Such is the happy change which has taken place here since the erection of a church and schools; and what they, under God, have been the means of effecting in this vicinity in so short a period, we may confidently hope would also be brought about wherever they are built.

Rev. Sir, very faithfully yours,

——— ———.

No. II.

August 29, 1842.

Rev. and dear Sir,—In answer to your letter of the 24th instant, which only reached me yesterday, I am glad to be enabled to state that the disturbances have not hitherto reached this district, nor even the adjoining one of ———, where extensive factories are carried on; and, in all probability, the peace and quiet enjoyed in both villages may be altogether attributed to the churches and Church-schools which have been recently established therein; and the latter, I am happy to be able to say, are now in full operation.

I remain, Rev. and dear Sir, always truly yours,

——— ———.

No. III.

September 22, 1842.

My dear Sir,—A variety of circumstances has conspired to prevent my having opportunity to answer your letter fully at an earlier day.

Without troubling you at any great length, I can point out two or three prominent features in the recent disturbances worthy of special note.

1. The very cradle and focus of the agitation—the centre from which it shot forth, and round which it radiated—is the wide and thickly-peopled district between Oldham and Stockport, comprehending from seventy to ninety thousand inhabitants; and more destitute, it may be

safely said, of spiritual advantages in connexion with the Establishment, than any other district in the kingdom. This you can verify by a reference to the Appendix to the Bishop of Chester's Charge.

2. So far as can be ascertained, amongst the rioters was to be found no Churchman who was in fellowship with his Church, and scarce a child accustomed to attend a Church Sunday-school.

3. On the other hand, from amongst the various bodies of sectaries, the mobs were largely recruited, or at least officered: while, so far as I am informed, not one leader was even nominally a Churchman.

4. It may be confidently stated, that at no period of the disturbances did one-half of our working classes take any part in the riots, and that this arose mainly from the force of conscience, and the amount of moral feeling diffused amongst them.

It may, then, be safely assumed, that the religion of the country was the salvation of the country, and that the religion of the country is mainly due to the Church of the country. It is the settled opinion of many of our soberest and soundest-minded men, that the storm, though hushed, is not subdued; and that the late outbreaks will prove only as the flashings of the crater before the eruption of the volcano, unless other besides mere civil means be adopted to arrest the catastrophe.

I am, my dear Sir, yours very faithfully,

——— ———.

No. IV.

August 17, 1842.

My dear Sir,—The accounts in the newspapers respecting the origin of the "turn-out" are not quite correct. It originated in consequence of a notice given by certain cotton-manufacturers to reduce the wages of their weavers. Some of the principal workmen formed a deputation to confer with their employers, but were treated in such a manner as called forth a general spirit of resistance. At a meeting attended by many thousand workmen, it was agreed that there should be a general strike among all the manufacturing "hands," for the purpose of resisting the proposed reduction. They apprehended, not without reason, that the example of this firm would be followed by other mill-owners. Their motto was, "A fair day's wage for a fair day's work;" and they passed a resolution not to work any more, nor to allow other trades to do so, till the cotton-masters came to their terms. On the Monday morning they proceeded to put their resolution into effect by stopping every mill in the neighbourhood; and not only every mill, but all other trades—smiths, masons, tailors, shoemakers, colliers, &c., in doing which, I am bound to say, they behaved

with as much order and peace as possible. In fact, it is much to the credit of the working people that, though the movement originated in this neighbourhood, and though by the "turn-out" some thirty or forty thousand persons are thrown out of employment, and have now been idle for ten days, yet they have committed no depredation, been guilty of scarcely any acts of intemperance, and have refused to mix up their own grievances—I mean the question of wages—with politics or other irrelevant matter, although many inflammatory speeches have been delivered to them day after day, particularly by persons calling themselves dissenting ministers. When it is considered that the mob have had exclusive possession of the town now for ten days, that they have mustered as many as from thirty to forty thousand persons, and that the only protecting power has been two or three hundred special constables, who have never been called upon to act, it is a singular instance of forbearance that here (whatever has been the case in other quarters) there has been no breach of the peace, nor any act of violence, nor any insulting language used towards any of the inhabitants, with the exception of some murmurs of disapprobation against certain mill-owners. And there are many persons who attribute the improvement in their conduct to the better spirit which has been imbibed by the very partial sprinkling of Church principles among the people. What, then, might we not hope for, if we had more schools and churches, and these principles were general? Think only of the effect which has been produced by one single church in a little more than a year, and it does not afford accommodation for more than 1200 out of 23,000; and I believe, if we had more churches and schools well endowed and well supported, the next generation would be as orderly and peaceable as any town, village, or hamlet in England. I have already informed you that the Unitarian cotton-masters will not help the Church, nor contribute either to a Church-school or any other. Since, then, private resources will do nothing here, it would surely be wise and politic in the Government (not to mention higher considerations) to provide both churches and schools (as I have mentioned before), adequate to the wants, and commensurate with the extent, of the population.

I remain, my dear Sir, yours very faithfully,

——— ———.

No. V.

September 2, 1842.

Reverend and dear Sir,—The destitution of the manufacturing districts, as regards churches and Church-schools, is a fact equally notorious and alarming.

This neighbourhood affords a striking illustration both of that destitution and the evils which result from it. There cannot here be less than a population of 60,000, and until lately there were but three churches and Church-schools (and those only Sunday-schools) for that large multitude. Within the last three years two new churches and schools have been opened. We have now in this township three churches, capable of containing about 3500 persons, and three schools attached to them, and these have connexion with a population of above 30,000. As to voluntary contributions overtaking this population, it is quite hopeless. Two-thirds of the inhabitants are mill-operatives. The very want renders the mass of them insensible of, and therefore indifferent to the want, so that no aid can be obtained from them ; and *many* of the masters are, in this respect, as bad as their men. The masters, who have been the means of assembling the great bulk of this population, are, for the most part, Socinians, and have *never yet given one halfpenny* towards providing means of education for the people in this town ; neither is it at all probable that they will. My church has been erected by voluntary contributions ; and by very great exertions on the part of a few, a sum has been raised for a school-house ; and yet, though largely assisted by the Privy Council and National Society, we languish for want of means to complete and open it upon a proper basis. There is as yet no daily school for the benefit of the operatives in this place ;—no daily school, save those opened by schoolmasters for their own private emolument, and from which, consequently, the population at large can derive no benefit, while the education given in them is, of course, merely secular. This is the state of things as left to voluntary contributions—church-room for between 3000 and 4000 out of 30,000, and no schools in which to train up the rising generation of this vast and increasing population. There are no means to guide the young, who are left, therefore, to follow the example of their elders ; and those elders are, almost all, unrestrained by the moral precepts and sanctions of the Christian faith. In consequence of this state of things, vice and infidelity most fearfully abound. Not only are there to be found among the population persons so ignorant as to become the followers of every blasphemous and extravagant sect that may spring up, as Southcottians, Mormonites, &c., but infidelity is openly professed. A statistical society, not having any religious object in view, but merely for information, has ascertained that in this township there are above 1100 heads of families who profess no religion, while in the adjoining town there are above 200. Now, connect this with the fact that it was in this neighbourhood that the late extensive commotion commenced—it was the populace of this place that marched to Manchester and all the surrounding districts. Where infidelity and ignorance are so strong, thence this insurrection took its rise. And it has been stated to me by a gentleman long resident here, that he never knew a disturbance

among the manufacturing population in which this neglected township did not take a lead.

The influence of the Church during the present troubles, I am sure, has been of very great and important benefit. But in endeavouring to form an estimate of her beneficial influence here, some things must be taken into account. 1. It must be borne in mind how lately the churches have been increased in number. 2. They are even yet but few compared to the population. Hence we can only work, as it were, upon the exterior of the population ; we cannot reach the centre ; the mass is as yet unaffected ; we want so many churches as that all the people may be brought under pastoral care. 3. It is to be remembered that where religious instruction is most needed, that is the place in which, from the very nature of the case, its blessed influence will make the slowest advances. 4. In the particular commotion now existing, it is to be recollected that, being so very general, the local influence which a minister may have in his own neighbourhood is lost, through the dictation of the people from other places. This I can, however, state, that as far as regards my district and observation, *not one Churchman* has taken an active part in this turn-out ; nor do they take part in any unlawful proceedings in this neighbourhood at any time. It has been observed to me by an intelligent gentleman, that he has found that in proportion to the ignorance of his hands is the difficulty of dealing with them, the unreasonableness of their demands, and their submission to the guidance of trading agitators ; while the educated, and those who frequent the church and school, can understand reason, see the folly of the conduct the people are pursuing, and are ready and willing, if allowed, to work. In fact, these, though not very many, not joining the majority in their violence, have been the salvation of the country. To this none can be blind but those who will shut their eyes.

Indeed, fearful consequences may be expected if some provision be not made to supply the religious and educational wants of these districts. In them, above all places, such supplies are requisite in the highest degree. Even parental authority is here deprived of any restraining influence it may elsewhere possess. From the nature of the employment, the parent and child never meet save for a few minutes during meals and at bed-time ; while the large wages which the young soon earn, causes them too often to cast off all parental control, often to become mere lodgers with their parents, or for the slightest offence or restraint to leave their home, and lodge with strangers. Thus, natural restraints, as well religious and educational, to the tempers and passions are here wanting. If men be suffered to cast off the fear of God and His laws, human laws will restrain them but a short time. If they are left uncultured and untrained in youth, what can they be in after-life but fierce and lawless? If

the weeds of human nature are left to flourish in the spring of life, what can we look for but their fruits in manhood? Being ignorant, they are open to the designs and falsehoods of every agitator; and quite unaccustomed to reason or self-control, their passions are easily excited and violent. Never taught to govern themselves, they will never patiently submit to be governed by others. A new state of society is growing up in these districts, and unless something be done vigorously and speedily to infuse the blessed influence of our holy faith among them, we can look for nothing but ignorance, infidelity, and social disorder. Bad as matters are at present, worse may be expected, if active steps are not taken; for most of the present adult population retain some recollection of, and are somewhat influenced by, the remembrance of the days of their youth, when they heard of God and his laws and a future state. They have not succeeded quite in casting off all moral restraint. Some retain an affectionate recollection of the church and school which arose near their native spot, and which in their younger days they loved to frequent. Conscience has in such a barrier over which they may not with impunity pass. This restrains them more than laws can do. But this remaining check will be quite wanting in multitudes of the rising generation. They have never had the means of grace—never have been "where bells have knolled to church"—never attended a school where moral discipline was taught. Great fears may well be entertained for the country, if something is not done to rescue from ignorance these multitudes of her sons. Religion and patriotism unite their voice in this object. May the Most High give success to your endeavours to draw attention with effect to this subject!

Excuse the hasty manner in which I have been obliged to write.

Believe me to be, my dear Sir, yours very truly,

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No. VI.

August 30, 1842.

Rev. and dear Sir,—I consider the interference of Government absolutely necessary for multiplying schools and churches with small endowments; for unendowed churches in populous and poor districts are even now disappointing the expectations of their sanguine supporters.

As to the late disturbances, that they would not have occurred, had the spiritual wants of the population been previously attended to; and that such disturbances will occur again and again, perhaps annually, unless large and (I must say) expensive measures for the religious benefit of the poor be applied, no one living in the midst of such a

population can doubt; and each successive disturbance will, I am sure, be more formidable, more skilfully arranged, and more artfully conducted. Indeed, what can we expect, if we take not the prey out of the hands of the mighty? It is quite certain, that the last riot in Birmingham was only a kindling up of the embers of the one previous, and that the spirit is still kept alive, which a little will easily inflame; especially since it is well known by the Chartists themselves, that their efforts are not regarded with disapprobation by many whose office compelled them to check their proceedings. I am quite sure that nothing will ever improve the character of the lower orders, or give the upper security and peace, but a multiplication of schools and churches. Without these they must become worse and worse.

I remain, dear Sir, yours very truly,

——— ———.

No. VII.

September 1, 1842.

Dear Sir,—There have lately been very alarmimg riots in the potteries, accompanied with great loss of property, and some loss of life. Disturbances have been checked for the present, but the spirit of disorder still remains unconquered and undisguised. Where that spirit has originated, and where the antidote is to be found, the following facts may serve to shew:—

1. The temporal circumstances of the potters and colliers are by no means those of great distress. Isolated cases of deep distress there always are and must be, but these are principally attributable to drunkenness and improvidence. There are few working potters who might not have been in independent circumstances, if they had been prudent when work was brisk; but they lived in riot, and hence their present distress. Further, at the time when the late outbreak commenced, the prospects, both as regarded employment, and in respect to the price of provisions, were better than they had been for a long time before. I therefore conclude that distress had nothing to do in fomenting that outbreak.

2. *The moral condition* of the people is as bad as it is possible for it to be. Vice is unrebuked, unabashed; moral character is of no value. The bad are employed both in factories and private houses as readily as the virtuous. Unchastity is no disgrace, and no hindrance either to employment or to marriage.

3. A spirit of disaffection prevails almost universally amongst the working classes. Authority of every kind is despised. Magistrates, masters, pastors, and all superiors, are regarded as enemies and oppres-

sors. Chartism and Socialism lurk in many a bosom. The pictures of Frost and his co-traitors, found in many of the cottages, display too closely their sympathy with rebellion; and a day scarcely passes in which I have not to rebuke and reason against the most dreadful sentiments on the subject of government, and order, and property, as well as of religion. Had the late riots not been checked so promptly, I believe the rising here would have been almost universal amongst the working classes.

4. The religion prevailing in the scenes of the late riots is schism in every possible form and manner. Church-accommodation in the potteries is very deficient. There are but ten churches, containing 12,150 sittings, for a population which in 1838 was 65,000, and is now, I suppose, upwards of 90,000. There are but twelve clergy, only six of whom (I believe) have pastoral charges. In this parish, containing upwards of 16,000, there is but one authorized pastor. The character of many of the churches (I believe seven), voluntary, dependent on pew-rents, miserably poor, and without defined districts, militates greatly against their utility; first, by keeping the clergy dependent on their congregations; and secondly, by causing endless jealousies amongst the clergy themselves. The voluntary and pew-rent system is a disgrace and ruin to our churches.

The number of the working class who attend the churches is very small, owing mainly to this fact, that Church-extension was neglected until the people became confirmed and matured in dissent. In this parish there was but one church, of about seven hundred sittings, and none free, for upwards of 15,000 people, until 1831. *Ex uno disce omnia.*

5. The doctrine of all dissent has a natural and necessary tendency to encourage rebellion. That doctrine is, that obedience to authority (whether civil or spiritual) is not a duty of absolute Christian obligation, but to be limited by every man's private judgment (however uninformed or unsound), and by every man's conscience (however blinded, seared, or warped by prejudice or interest).

This doctrine, making every man his own ruler, guide, judge, necessarily tends to anarchy, disobedience, and rebellion. This has been instilled into the minds of the working potters and colliers most industriously from their earliest years; and the fruit of such teaching has appeared in the late outbreak.

The attacks upon the houses of the clergy, and meditated attacks on the churches, prove that the *rioters were not Churchmen;* and an inquiry through the chaplain of Stafford jail will ascertain what they profess to be.

6. The especial hostility of the rioters to the clergy and the Church proves, that in their judgment the Church is the especial friend of order and government, and the most formidable opponent of rebellious

principles. They did not molest any dissenting minister's house or chapel.

From these facts we see the root and causes of the disease, and thus, I think, discover the antidote.

It appears that dissent is incapable of producing either pure morality or sound loyalty. It is therefore undeserving of any encouragement or support. Dissent has had a full and fair trial in the potteries, where for many years it has had almost undisputed sway; its chapels numerous, its friends powerful—behold its fruits!

It appears that immorality is a favourable soil for the growth of disaffection. Let immorality be removed by the implanting of better principles.

It appears that schism teaches disaffection and disobedience to authority. Let schism therefore be discouraged.

It appears that Church-principles alone are favourable to humble and submissive loyalty, as teaching that men must be subject, not only for wrath, but also for conscience-sake. Let Church-principles, then, be every where inculcated.

It appears that the Church is admitted to be the best friend of civil order, and as such assailed by the enemies of order. Let the Church, therefore, be extended and supported by the friends and supporters of order.

Church-instruction can alone correct the evil principles that abound. No other system does or can teach loyalty on principle. But it is not sufficient to build churches and schools, and leave the clergy and teachers to starve; or convert their churches into conventicles in the worst features thereof, viz., in the begging and cringing to their congregations, to the utter loss of all respect and due authority.

It strongly appears to me that grants ought to be made, not for building, but for endowments. The buildings should rise mainly, if not altogether, from local resources (in which case they would generally be suited to their localities). There should be no charge for sittings in a *national Church;* but grants should be reserved for the permanent support of the clergy. It ought also to be insisted on, that wherever a new church is built with the bishop's consent, which is all that should be required, there shall be a division of the parish and income on the next avoidance. Nothing short of this will meet our case. Churches without districts and endowments are positive evils of no small magnitude,—with districts, if unendowed, they are little better.

There must be a division of parishes and adequate endowments, or the Church will become more hampered in its work, and the clergy rapidly sink in respectability.

Yours, dear Sir, very respectfully,

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No. VIII.

August 31, 1842.

Reverend and dear Sir,—In considering the moral condition of the manufacturing districts, and the probable means of improving it, there are two facts peculiarly deserving of attention: 1st, The immense disproportion between the numbers of the people and the existing provision for their moral cultivation. 2nd, The fact (strongly attested by the uniform good conduct of the church-going part of the population during the late disturbances) that the provision which does exist is exerting an influence for good so fully proportionate to its extent as to warrant the conclusion that, by increasing that provision to a degree commensurate with the numbers of the people, the country might be secured against the recurrence of any such sad scenes as those which have been lately witnessed.

As to the exact disproportion between the means of moral improvement and the number of those for whose benefit it is intended, as you have, I have no doubt, before you, very full information in the statistical tables and statements which have been put forth from time to time by the Church-building and Education Societies, and above all, in the Second Report of Her Majesty's Commissioners for considering the state of the established Church, I shall only point your attention to one or two facts calculated to shew the deficiency of churches in this county, and the exceeding improbability of that deficiency being adequately supplied even by the most zealous and well-sustained efforts of a voluntary nature, while the population continues to increase as at present. Let us, for instance, take the case of Manchester[1]; the population in 1821 was 187,000, it is at present calculated at 360,000. I have not seen the last census, and cannot state this on authority, but believe it will be found pretty accurate. The church-accommodation in 1821 was sufficient for about 80,000, leaving 100,000 totally unprovided. Since then the most strenuous voluntary efforts have been made, and Government have also built some churches; at the present moment there is a scheme on foot between two Church-building societies to build sixteen additional churches, and yet, when these have been completed, there will remain a population of nearly 200,000 still unprovided for. Thus, notwithstanding voluntary efforts which, considering their remarkable intensity, cannot be expected to continue, the original deficiency has doubled itself in the course of twenty years. I could easily present you with similar calculations, but shall only add one more to shew that the same principle applies with still greater force to the less important and spirited towns and villages. In Staley-

[1] This calculation proceeds on the supposition that each sitting provides for three of the population, only a third being found capable of attending church.

bridge, with a population of 26,000, up to 1839 there was but one church, capable of accommodating about 500 persons; since then church-accommodation has been provided for about 2000 more by public funds, and by voluntary for 1000, leaving still 22,500 totally unprovided for. Taking the manufacturing part of Lancashire generally, I believe the average population attached to each church, including all that have been recently erected, amounts to about 8000, in many cases to three or four times as many.

In every calculation of this kind it should always be borne in mind, that by long neglect, by the intervention of dissenting and seditious teachers, the population are so estranged in feeling, so disposed to regard the conduct of the clergyman with suspicion and hostility, and so inveterate in their evil habits, as to present a more formidable task to the person entrusted with their spiritual charge than could be imposed on him by ten times the population under more favourable circumstances.

It should also be remembered that, in the case of all the new churches, the clergyman is placed in a situation most unfavourable to his parochial usefulness. Charged with the responsibility of a vast population, he is destitute of all the official influence belonging to the recognized station of the incumbent of a regularly constituted parish; dependent, as regards his income, upon the rental of his pews, his approaches are regarded, by a large portion of the people, as self-interested efforts to secure a subsistence for himself; and obliged to draw upon his congregation for all the expenses of the church, not unfrequently having to make up the deficiency, he has but small, if any, resources left for the purposes of education and general benevolence. Therefore, in directing the attention of Government to the necessity of making a provision for the spiritual wants of these districts, it seems to me quite as needful to impress on them the necessity and importance of putting the churches already provided into a state of the greatest possible efficiency, as of building others in addition; and this, I think, can be only done by erecting the large districts attached to many of the new churches into separate parishes, and, if possible, providing for them some such endowment as to render the ministers, in a measure, independent of their present meagre and precarious source of income, and to give their churches a free parochial character. It is worthy of remark, that most of the churches in this county, being built under the "Trustee Act," will not receive any benefit from the funds at the disposal of the Ecclesiastical Commissioners, whose scheme of endowment is confined to churches in public patronage.

Having thus offered a few observations intended to shew the necessity which exists for measures on the part of the Government to build, to endow, and regulate the constitution of churches in these populous

districts, I would now endeavour to shew the extent of educational destitution, the means by which it seems to me that it might be remedied, and the beneficial effects which might be expected to follow from their adoption.

The want of Church-schools in this neighbourhood is most remarkable. In all the great towns of the district, containing from 10,000 to 30,000 inhabitants, there is seldom more than one public school for the children of the poor, and sometimes none at all ; and even these very coldly and indifferently supported. It well deserves remembrance that in Staleybridge, containing 26,000 inhabitants, the place in which the late disturbances originated, and where only they still remain unquelled, up to the commencement of the present year there was no public school of any kind.

The only provision which is really made for the educational wants of the people in these districts is by the Sunday-schools, and as these are very numerous and very popular, it is very important that you should exactly understand their merits and demerits ; and I think that I am giving you a just account of them when I say that we are better with them, than if we were without them—that they are, as generally conducted, productive of some good, alloyed by many and serious disadvantages—that the instruction they supply is insufficient in quantity, part of one day in seven being manifestly too little for the whole business of secular and religious instruction and moral training—that it is also indifferent in quality, the teachers being, with but few exceptions, of the same rank as the children, and almost always miserably ignorant and unsuited for the office.

The attendance of children and teachers being purely voluntary, there is seldom any efficient discipline, both parties leaving the school for the most trifling causes of complaint. The facility of establishing such institutions, upon which the population depend for all the education they receive, throws a most powerful instrument into the hands of every description of dissent ; and the difference of system pursued in the management of Church and of dissenting Sunday-schools is such as to cast the balance in favour of the latter. In the Church-schools the children are only taught to read, with a view to their reading the Bible ; they receive no instruction of a secular kind ; the day is otherwise solely employed in the attempt to communicate religious knowledge, and in attendance at church.

In the dissenting-schools, on the other hand, a great portion of the day is employed in purely secular instruction—in reading, writing, and arithmetic. The business of the school proceeds all through the time of public worship, and thus both teachers and children are systematically practised in the neglect of religious ordinances, and are led to embrace the most erroneous ideas of the obligation and duties of the Sabbath. The young people are brought up without any connexion with

their superiors, and consequently imbibe no lessons of subordination and respect, and equally little of religious knowledge or principle, owing to the utter incapacity of the teachers. When they cease to attend school, they seldom attach themselves to any place of worship, but spend the Sundays in roaming about, or in the beer-shops. In consequence of this defective education, which is, as I have shewn, in some respects of a positively injurious character, and altogether incapable of fortifying them against the evil influences to which they are exposed in the mill, the moral condition of the young men, from fourteen or fifteen to one or two-and-twenty, is exceedingly deplorable: they are almost universally brutal in their manners, obscene in their conversation, vicious in their habits, undutiful to their parents, disrespectful to their superiors, without any just idea of the relative duties of their situation in life. From the influence of agitators and seditious newspapers, the power of reading, which is probably all that they gain by their Sunday-school education, they are generally full of exasperated feeling against their masters, and against all religion and government, which they are taught to consider as the bulwarks of a system of oppression, and by which they feel that an unpleasant restraint is often imposed on the full indulgence of their vicious inclinations. Of such lads, the lawless crowds which lately traversed this county, putting a stop to every species of industrious occupation, and spreading universal confusion and dismay, were mainly composed; and elements more ripe for any kind of mischief it is hardly possible to imagine. On Sundays and holidays, when they are not engaged in the mills, it is a trial of nerve for any respectable person to encounter a gang of these fellows, and most offensive to hear the language made use of by them, and frequently addressed to young females of the same age. The only possible means which I can see of remedying this state of things is an effective system of daily instruction, continued to a much longer period than is at present required by law. The factory children attending school two hours a day until thirteen, which is at present all that is required, cannot be expected in that time to acquire sufficient information and principle to guide them in life, especially in the midst of the abounding evils in principle and example to which they are in these districts continually exposed. If the Legislature could be induced to extend the educational period, we might hope to be able to impart to them a sufficiency of formation and fixity of principle. It might be necessary to follow up such a measure by an additional grant of money for the erection of school-houses; but, generally speaking, I am inclined to think that sufficient accommodation could be afforded for this purpose by the buildings already used as Sunday-schools, which, for the most part, lie idle during the whole week; and the numbers whose attendance would be thus secured would very nearly, if not altogether, render the schools self-supporting.

The grand obstacle to such a measure would arise from the prejudice of the mill-owners, who would object to any curtailment of the hours of labour. Having also, in many cases, received their own education entirely at Sunday-schools, they have no idea of the inefficiency of that system, while its inexpensiveness gives it peculiar favour in their eyes; they have, consequently, a great dislike to the introduction of any system of daily instruction. As an instance of the prejudice, which is quite general in this neighbourhood, the mill-owners of ———— would not have permitted the clergyman there to have a daily school in a beautiful building, which has lately been erected as a Sunday-school by the lord of the soil, but that ————, in granting the site, had wisely inserted a clause into the deed of conveyance, making it a condition of the grant, that the building to be erected should be always used for that purpose. And in this place some mill-owners gave up their pews in my church, because they could not dissuade me from having daily schools; and, with a few enlightened exceptions, it is impossible to induce them to contribute to such an object.

By such alterations in the Factory Act, rendering attendance at school compulsory until a more advanced age, and by such assistance as circumstances might render necessary for the provision and maintenance of schools, I believe that a most beneficial change might be soon effected in the moral condition of the people, and, at least under present circumstances, more good accomplished than by any other means whatsoever. In taking any measures for the improvement of these districts, it is to be hoped that the Government will bear in mind the distinctive tendencies of dissent and churchmanship, as fully developed during the late disturbances.

The conduct of the church-going operative has been, generally speaking, beyond all praise: they suffered as severely as others from the distresses of the times, and were as anxious for an increase of wages; but during the period of disturbance they manifested no sympathy, and took no part in the measures which were adopted by others to gain it, and cheerfully and loyally answered to the call which was made upon the well-ordered and peaceable portion of the population to enrol themselves as special constables for the preservation of property and order. The influence of the Church may be described as the only element of good which flourishes in these districts. The old methodist body, whose members come nearest to churchmen in the loyalty of their sentiments, is rapidly passing away, its people being absorbed by the new connexion, which is constructed upon a completely radical basis, and notoriously infected with Chartist feeling and principles, and the most numerous of all the sects in this neighbourhood. The strong and just association between loyalty and churchmanship which prevail in the minds of the people, was shewn by an incident which occurred here

the other day. As the persons selected as special constables marched into the market-place to be sworn, the shout of execration which arose from the Chartist mob which lined the streets was, "These are the Churchmen!" And the influence of the Church is not only discernible in inducing the operative class to bear their privations with patience and Christian fortitude, and in times of public disturbance to throw their weight upon the side of order and good government, but it is also to be traced in its effects upon the conduct and character of the masters; those mill-owners who belong to the Church being, as cannot be denied, almost universally better and kinder masters than any other. By their intercourse with the clergy, whose minds are rendered liberal by education, and the contemplations peculiar to their calling, they catch a tone of sentiment and generous feeling, which, but for this association, they would never dream of. In a state of society such as exists in these districts, where are none of the regular degrees of rank by which the highest and lowest classes are linked together—in districts like these, where society resolves itself into two classes only, the employer and the employed, it is impossible to estimate aright the blessing of the Church, which collects them into a common house of prayer, and, as fellow-worshippers, unites them insensibly with each other, while she seeks to bring them all to God, and places her minister in the midst, a common friend and mediator, not only in the house of prayer, but in the daily intercourse of life, to teach them their duties to each other, to be a channel through which the bounty of the rich may flow to the relief of the poor, and the link by which, according to God's appointment, both may be bound together in the golden chain of churchmanship and Christian love. The effect of dissent is to separate these two classes from each other, and, in addition to the many others which exist, to introduce another source of discordant feeling. Its influence upon religion is also very fatal: it causes the mass of the people to regard holy things with a familiarity which ultimately leads to a neglectful or contemptuous feeling. In these districts, as I believe I have already stated to you, principles unrestrained by any of the neutralising influences belonging to a better-organised state of society, which often hide their real tendencies from observation, march on to their legitimate results with such rapidity, that even the most superficial observer cannot fail to mark the certain progress of the feelings engendered by the system of dissent, from irreverence into infidelity, and from secession into sedition. But let us have a law extending the period of education, as I have said, and let the Church have a due measure of assistance in carrying out the objects of the law, and I have no doubt that she will be able to remunerate the Government and the country, by creating a well-ordered, intelligent, and religious class of operatives, sufficiently numerous to leaven the whole mass of the people, and to

prevent the recurrence of periods of disorder and danger, such as we cannot otherwise possibly escape.

I shall conclude this letter (in which I have taken the liberty of stating my own impressions on the subjects referred to in your circular, just as they have occurred to me, and from which I hope you may be able to gather something suitable to your purpose) with a quotation from a speech of Lord John Russell's, delivered in his place in parliament in the year 1839, after the Chartist rising which took place that year :—

" There are, in the manufacturing districts, very large masses of people who have grown up in a state of society which it is both lamentable and appalling to contemplate. They have not grown up among the concomitants of an ordinary state of society, under the hand of early instruction, with places of worship to attend, with their opinions of property moulded by seeing it devoted to charitable and social objects, with a fair and gradual subordination of ranks, but it is in many cases a society necessarily composed of the working classes with the few persons who employ their labour, but with whom they have little other connexion, and unhappily receiving, neither in schools nor places of worship, that religious and moral instruction which is necessary to knit together the inhabitants and classes of a great country."

When this speech was made, it was successful in procuring an extension of the military force required to repress disorder. I wish it might be heard again for the better purpose of procuring an extension of the moral force which is needful to remove the cause of such disorders. I shall only add to this a passage from the speech of a Chartist agitator of the name of Brophy, which I took down as it fell from his own lips while addressing a meeting of some thousand persons. After some observations on the laxity of female virtue in manufacturing districts, and the prevalence of intemperance and other vicious habits among the men, he stated, from Wade's History of the Working Classes, that from 1805 to 1830, the annual amount of convictions for crime had increased from four thousand to twenty thousand cases ; and this, he said, " was the fault of the aristocracy and the mill-owners, who had neglected to provide the people with sufficient means of moral improvement, and would form an item of that great account which they should one day be called upon to render to a people indignant at the discovery of their own debasement." This passage, for the accuracy of which I can vouch, having taken down the words as they were spoken, I think, and so perhaps may you, is not unworthy of higher ears than those for which it was intended. Most heartily wishing you success in the good work in which you are engaged,

I remain, Rev. and dear Sir, very faithfully yours,

——— ———.

P.S. At several of the Chartist meetings I lately witnessed, the proceedings were opened like meetings for worship, with singing a hymn, and the Bible was largely quoted in support of infidel and Jacobin principles by persons who either have been, or are, preachers and schoolmasters. The first day the mills were stopped, a body of five hundred girls, belonging to the dissenting Sunday-schools at Oldham, marched at the head of the rioters, singing their school-hymns. Surely some strong measures are required to rescue religion from such mockery, and to take the education and formation of the principles of the people out of such unworthy hands. Since attention has been directed to the law by which factory children are compelled to attend school for two hours per diem, so that it is no longer a complete dead letter, and certificates of attendance cannot be obtained while the children are really at work, an almost universal disposition prevails among the masters to discontinue the employment of children until the schooling age is over, and thus we are in a great measure deprived of the prospects which the due improvement of that law seemed to offer. Without some measure such as I have stated, we may detach some splinters, but the great mass of ignorance, evil principle, and ill-feeling, will remain unbroken. The people are at present very anxious for a ten-hours' bill; and the late disturbances having convinced many of the masters that there is something radically wrong in the present system, have, I know, even among them made many converts to Lord Ashley's views. An immediate application of his proposal to young persons above 13, coupled with a clause compelling them to turn the two hours redeemed from labour to a more valuable use, would be a boon of great practical value, and might pave the way for the concession of the whole bill to the wishes of the people, as it would help to ascertain the question now debated, whether a diminution of the hours of labour would injuriously affect the interests of trade in competition with foreigners or not. Of its moral effect there can be little question, and the impression among many of the more enlightened manufacturers now is, that, whatever be its effect upon trade, Lord Ashley's bill must, upon considerations of far higher moment, be made law. Whether or not my proposition is feasible or worthy of attention, I must leave to others to decide.

No. IX.

8th September, 1842.

Dear Sir,—The population now under my care is about 10,000, without any daily school for the gratuitous or cheap education of the children of the poor. The accommodation for our Church Sunday-school has also been very inadequate to the population.

What has been the effect of this state of things on the manners and conduct of the people? A more rude, insubordinate, and violent population is not to be found in the country. We have, indeed, obtained an unhappy notoriety for these characteristics.

During the recent insurrection, injury to person and property was prevented by the authorities yielding to the will of the insurgents.

Such an impulse has been given during the last twelve years to democratic influence, that I am convinced nothing but the principles and practice inculcated by the Church can check our onward progress to revolution. But it will require many years to unteach the erroneous and dangerous lessons which the people have learnt during the past dozen years; and it is the Church only that professes to unteach them.

Though dissent appears to have extensive prevalence among the manufacturing operatives, yet the numbers who profess it upon principle are small in comparison with the mass; and I am of opinion that, by well-directed and liberally-sustained efforts, the education of a large majority of the poor might soon be brought under the direction of the Church.

The wealthy members of the Church would find their interest in making generous sacrifices for the attainment of this all-important object.

I am, dear Sir, yours very truly.

——— ———.

No. X.

6th September, 1842.

Rev. and dear Sir,—In 1834 personal inquiry was made from house to house by the perpetual curate of this district and his agents, from which it was ascertained that there were then upwards of 1700 children of our poor receiving either no education, or at best but an inefficient and interrupted one, from the want or fluctuation of means on the part of the parents.

Efforts were shortly afterwards made to build National Schools for 700 children.

After sermons preached, grants voted by the Treasury and the National Society, and applications made from house to house in the parish, we found our funds several hundreds of pounds short of the sum indispensably necessary for the building: and so I believe we must have remained, and the parish have been left with means of education for only 486 children, including Church and Dissenting schools, but for the favourable crisis of the British Association meeting here, at which time £700 were realized. By these means our schools were erected and

brought into operation ; but we have not yet been able to raise an income equal to our expenditure ; so that we are still struggling with difficulties. And great as our difficulties have been in building, and are now in supporting, our schools, I do not think they either have been or are so great as they must be in many towns, in which the mass of the population is poorer than it is even in ours.

Our National Schools were built in order to provide for the educational wants of the children of the poor in a population of between 13 and 14,000 ; but now, by the last census in 1841, it appears that the population for which we have to provide has risen in numbers to above 23,000 ; that is, our population has increased nearly 10,000 in ten years : and we find that there are at least two districts of the parish, in each of which there is a considerable population remote from the present schools, and in which other schools are required.

In regard to church-accommodation, I may say, that while our whole population is above 23,000, our church-accommodation is under 3000. I must add, that we have the prospect of another chapel being built at no distant period.

On this state of things I make no comment, but leave the facts to speak for themselves.

Believe me to remain, Rev. and dear Sir, yours very faithfully,

——— ———.

No. XI.

5th August, 1842.

My Dear Sir,—The enclosed are the statistics of our church and school accommodation. So lamentable is the state of the former, that we cannot take our children to church. We profess to bring them up as Churchmen, but, after all, are constrained to let them stray from us.*

I remain yours very truly,

——— ———.

No. XII.

29th August.

Rev. and dear Sir,—I have observed during the late outbreak, independently of other reasons, that nothing but Church-education can

* From the return enclosed it appeared that six or seven thousand children were receiving instruction in National and Church Schools, while the whole number of free sittings was only 4574. The free sittings, therefore, would have been inadequate, although the whole had been set apart for the children, to the entire exclusion of adults.

fortify the minds of our vast and excitable population against the suggestions of wicked and disloyal men.

I found no sympathy with the rioters among the Church-people, nor do I know one person in my congregation who joined them. Several young persons who had been educated in our National Schools acted a bold, decisive, and Christian part in their respective spheres of influence during the disturbances, much to our satisfaction.

My large School is full on Sundays, and well-attended on week-days: we want more schools, but they cannot be raised merely by voluntary subscriptions. I come, therefore, to the conclusion, that Government ought to be the builders of schools for the inculcation of Church-principles in the true sense of the word, as on them the stability of the monarchy and constitution mainly rests. I hesitate not to say, that if we had double the number of schools, we could, in a year or two, have double the number of children; for after trying dissenting schools, multitudes take refuge with us. I could fill a volume with details of cases of this kind; and surely nothing speaks more in favour of our system.

Believe me to be very faithfully yours,

——— ———.

No. XIII.

11*th September*, 1842.

Dear Sir,—I am decidedly of opinion that the Church has been a strong bulwark to the state during the late outbreak. In this neighbourhood, I am happy to say, though the turn-out was commenced a few miles from us, not one Churchman has taken an active part in promoting it. I had service in the church twice in the week when the greatest excitement prevailed here, to keep, if possible, the people from the various meetings; and many seemed thankful to attend.

My position here is a difficult and a delicate one: the interest of the Established Church had been greatly neglected for many years, and, in consequence, the New-Connexion Methodists had become a formidable body. With us they are quite political religionists; and recently the wealthiest among them have become violent political partisans, and manifest a great disinclination to promote any thing attached to the Established Church, however much it might benefit the neighbourhood, their own work-people included; though one of the most influential of them has frequently acknowledged that "his best hands are the Church-people."

We had, unfortunately, fixed the Sunday after the general turn-out for having collections in aid of the funds for the erection of our new

school; but not one of the parties already named came to contribute, and the operatives, being out of work, could not give; so that, instead of raising a considerable sum of money, as we had hoped, the collections fell short of 30*l.* It is quite evident that their opinion is, that so long as the Church holds her influence over the minds of the mass of the people, it is impossible for them to overawe the Government, or bring about any great political convulsion.

Our old school-rooms are crowded to excess, so that I am very wishful to have the new schools completed, but have not hitherto been able to raise sufficient funds; if it be compatible with your plans to render us a little more assistance, I shall feel exceedingly thankful.

I have the honour to be, dear Sir, your obedient servant,

——— ———.

No. XIV.

August 31, 1842.

Dear Sir,—To build schools, and endow churches, is the only way to prevent a similar outbreak; but as for getting public subscriptions to supply such an extensive want, it is quite impossible. I think it my duty to inform you in regard to myself and my schools, that I have left no stone unturned to get them out of debt, and, after all, I am made responsible for 100*l.*, which has been contracted by hiring masters at a greater sum than the funds of our school would allow, in order to make my school what every clergyman wishes such an institution to be who is faithful to his charge. I am now endeavouring to extricate myself from such an encumbrance by the annexed appeal, but am quite uncertain whether it will succeed.

I am, dear Sir, yours very truly,

——— ———.

No. XV.

October 3, 1842.

My dear Sir,—I grieve to say, that since the church here was built, in 1636 (with the exception of a gallery erected in 1826), no provision whatever has been made for extending the borders of the church.

The church will accommodate above 1100 people: think of this for nearly 16,000 inhabitants!

In 1839, when I came to the place, the schools (Sunday), which had been established about ten years, contained about 220 scholars; now

they contain 700 scholars, and 68 unpaid teachers. And it is a fact worthy of remembrance, that not one parent of the Church Sunday-scholars took any part in, or was present at, any of the tumultuous meetings which have been lately held in this parish and township.

Believe me, my dear Sir, yours very sincerely,

——— ———.

No. XVI.

September 2, 1842.

Rev. and dear Sir,—In my parish there are no resources from which sufficient endowments might be raised for our schools, nor for building three churches, the want for which becomes more visible every year; and unless the state comes forward to discharge its duty towards God and man, neither government nor the country must complain that a people left almost to themselves should feel constantly inclined to brood over their miseries, and, as a natural consequence, violate the principles of order, equity, and religion.

I am, dear Sir, yours very truly,

——— ———.

No. XVII.

September 19, 1842.

Rev. and dear Sir,—Such is the present state of this densely-peopled and deplorably-ignorant and immoral district—one church without endowment, accommodating 1800 people, for a population of 12,000, with one clergyman to labour among them, upon a stipend of 120*l.* a year, and two schools! There are, to be sure, Sunday-schools at the dissenting chapels; but their efficiency is very doubtful, to say the least. And is it, then, my dear sir, at all wonderful either that the place is overrun with Ranters, Methodists, Baptists, Latter-day saints, and other schismatics; or that the people should have been so easily duped by Chartist and Socialist demagogues, as to leave their work and assemble in riotous multitudes? The gross ignorance which prevails is quite sufficient to account for it; and accordingly, one hamlet in my district was a selected spot for Chartist meetings; and probably but for the admirable and indefatigable exertions of the neighbouring magistrates, scenes would have taken place here similar to those witnessed in the potteries. In such a district as this, there ought to be at least three well-endowed churches, and half-a-dozen good schools; but how these things are to be accomplished, unless Government takes up

the matter, I know not. It is heart-rending to think of such a state of things in a Christian country like ours. I have had sufficient experience of the difficulty of raising private subscriptions; and yet, in these most destitute places, the clergyman is generally the only person who can or will undertake these things, the people being all engaged in business. This, however, my dear sir, is, I am aware, only one case out of many nearly similar; and therefore I am convinced that, unless something is done, things must go on from bad to worse, as the population increases, and what the end may be, it is not easy to predict.

I remain, dear Sir, yours very faithfully,

——— ———.

No. XVIII.

September 19, 1842.

Rev. Sir,—While we have been endeavouring to provide for the spiritual and educational wants of our manufacturing population in our own immediate locality, by subscriptions for building additional churches and schools attached to them, their usefulness is greatly impeded by the want of even a decent maintenance for the ministers. It is not probable, nor even possible, that this can be obtained by further voluntary contributions.

I have every reason to believe that amongst those who are brought within the instruction of the Church, there are not to be found any who, during the late disturbances, have endangered the peace of the country, or who have not been found ready to maintain it.

I have been for nearly thirty-two years a minister in this manufacturing town, where dissent is strong, though not dominant; and I have ever found the members of our Church to be the most desirous to live in peace, as true and loyal subjects of the crown, and "meddling not with those that are given to change."

Believe me to be, Rev. Sir, yours faithfully,

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No. XIX.

September 6, 1842.

Rev. and dear Sir,—A general and uninterrupted acquaintance of nine years' standing with almost the entire of the manufacturing districts of Yorkshire, and a small portion of those in Lancashire, enables me to form a tolerably correct opinion as to their condition, both in a

religious and political point of view; and I hesitate not to repeat, what I have frequently stated before, that the only mode of rescuing these quarters of the kingdom from that anarchy which every day's experience proves to be closer and closer at hand, is, to educate the rising generation in the principles of the Church.

Why do I mention the rising generation? Because, in the vast majority of cases, it is next to an impossibility to effect any beneficial alteration in their parents, who have been allowed, if baptized, to grow up ignorant of their baptismal engagements. The great bulk of the grown population attend no place of religious worship whatever; and the Sabbath, if not spent in employments absolutely sinful, is lounged away in utter unconcern about the things of eternity. Our great hope of being extensively useful is placed in the rising generation.

And why do I name the Church? I pass by those reasons which should induce us, being Churchmen ourselves, to educate the offspring of the poor in the principles of our holy religion. What I would especially urge is, that those who have been brought up in Church-principles, and have been subsequently regular in their attendance on her services, are not only devoted to her, but are loyal to their sovereign and the authorities of the land. And in proof thereof, amongst the various *émeutes* and other acts of political insubordination which it has been my lot to witness, with but a solitary exception, and that in the case of a man whose sanity has been questioned, and moving in a better sphere of life, I have never known a regular attendant on the services of the Church to be directly or indirectly implicated. This has been remarkably the case in the late insurrectionary movements, which have extended through so large a portion of the kingdom.

The question now arises, How is Church-education to be afforded? The chief impediments to be surmounted are these: 1st, An inability to obtain pecuniary aid, owing to the poverty of the district. This you know to be the case in an overgrown and very destitute village within my own chapelry. 2dly, Where the principal inhabitants, or a majority of them, are dissenters. 3dly, Where the greater part of the wealthier persons are professedly Churchmen, there is not unfrequently a reluctance on the part of the adjacent *landed proprietors* to contribute, for this, among other reasons, that the expenses of such schools ought to be defrayed by those *manufacturing proprietors* who have been the means of so much augmenting the original numbers. In all these instances, the rising generation has been neglected, and their welfare, both temporal and eternal, almost entirely overlooked.

Government aid, therefore, is indispensable. My earnest recommendation is, that no time be lost, but that every exertion be made to propagate those principles throughout our populous districts, which alone can promote the real temporal welfare of their deplorably igno-

rant and lamentably neglected inhabitants, and give them the prospect of a blissful eternity.

I am, Rev. and dear Sir, yours very faithfully,

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No. XX.

September 7, 1842.

Rev. and dear Sir,—Crippled as our Church is for want of resources in the densely-peopled manufacturing districts, without a liberal public grant she cannot cope with her increasing difficulties. Private benevolence has been strained to the uttermost, at least I can vouch for it in my own extensive and populous parish, comprising nearly 14,000 souls. Our only church at present contains sittings for 800, of which but 36 are free; the mass of the poor therefore are utterly unable to profit (as I have every reason to believe they would) by the ministrations of the Church. By private subscriptions, and the assistance of the church-building societies, I have nearly completed a second church, within a mile of the town, to accommodate 450 persons and 300 Sunday-scholars. My impression is, that two more churches, judiciously located in crowded districts, would be required, to afford an adequate supply to our unhappy, ignorant, and demoralised population.

We are overrun with Chartism and disaffection. I would just mention, as an example of what I say, that a Working-Man's Hall, used in the week for Chartist lectures, is opened on Sundays, and that, in this so-called Sunday-school, 300 poor children are initiated into infidel and seditious principles; while adults, both men and women, attend to hear inflammatory political discourses. Many of our friends in the south, as I found on a recent visit to London, have no idea of the extent to which this poison is instilled into the minds of the rising generation. Well-conducted National Schools I conceive to be the best antidote; but here again private and local efforts are almost exhausted. I should proceed to erect one immediately, in connexion with our new church, if the needful funds were at hand.

I remain, dear Sir, yours very faithfully,

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No. XXI.

August 30, 1842.

Rev. and dear Sir,—Within my charge, which is a parochial chapelry, there certainly is an inadequate supply of religious instruction. On this head, I need only observe, that the five townships which

belong to my church extend over a tract of country forming a circle of more than five and a half miles in diameter, and containing a population of 4,200 inhabitants ; while the profits of my incumbency, including the value of the parsonage, amount to about 200*l.* per annum. Yet, through the blessing of God on the religious means with which I am able to supply my people,—that is, four Sunday services, three at the church and one in a Sunday-school, and two week-day services in different parts of my chapelry,—a thorough and complete Church-of-England ascendancy is maintained throughout the district. We have no separatist body from the Church of England, except a small, old, endowed Roman Catholic chapel ; and during the late depression in trade, our population have borne their privations in a manner highly creditable to their Church-principles and profession. About one-half of our population is employed in trade and mechanics ; and while many of these have not been able to earn more than eight or nine shillings a week each, for the support of a family of as many persons, I have never witnessed among them any thing in the shape of disaffection to their employers, or impatience at their lot. As for insubordination or union with the insubordinate, such an idea seems not to have entered into their minds.

I am, Rev. and dear Sir, yours very truly,

———— ————.

No. XXII.

August 29, 1842.

Sir,—In this chapelry, which, upon the whole, is more orderly and better disposed than some others in the neighbourhood,—a circumstance to be attributed to old endowed schools and a moderate sufficiency of church-accommodation,—there was clearly a preponderance of feeling against the turn-out, although unprincipled and evil-disposed men were not wanting to take part in the revolt.

I have come in contact with some of the rioters, and could, if necessary, detail at length their views and objects. One man said, " The Bible, from one end to the other, breaks the spirit of liberty." Another said, " The time has come when the property that God has given to all must be divided amongst all : the public will have it so, and no one can stop the force of public opinion," &c.

A favourable opening now presents itself for an application to Government for aid to build churches and schools ; and if the present administration does not aid the noble efforts making and already made by a large body of the intelligent and well-disposed classes throughout the kingdom, deep and universal will be the feeling of disappointment. I have the honour to be, Rev. Sir, your faithful and obedient servant,

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No. XXIII.

August 30, 1842.

My dear Sir,—In this place, for the last nine months, meetings have been held almost weekly in the schools connected with dissenting chapels, both of Chartists and the Anti-Corn-Law League; and the clergy and aristocracy have always been denounced as the most unfeeling tyrants on the face of the earth. Class-legislation was stated as being prevalent in Parliament, &c. I have often asked myself the question, on witnessing this scene, where it would end; and the late disturbances have been the consequence of such meetings. As a magistrate, I called a public meeting of the inhabitants, to take into consideration the best plan of preserving the public peace, &c. The Church-people universally attended, and cheerfully enrolled themselves as special constables. The ministers of the various dissenting denominations absented themselves, not one appearing by his presence to countenance order, though constant in their attendance upon those meetings where the clergy and aristocracy were denounced. A few of the dissenters attended and supported us, but very few compared with the whole body. I am happy to say, that the teachers of Church Sunday-schools universally attended and became constables, and nothing could induce them to attend any of the meetings as stated above. They kept entirely aloof, and patiently waited for the improvement of trade. I am happy to add, that the Wesleyan Methodists have generally gone with the Church in support of order.

I remain yours very truly,

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No. XXIV.

September 1, 1842.

Rev. and dear Sir,—Loss of time in this paramount business (the education of the people) is loss of every thing: 10,000*l.* expended now is better, more truly economical, than 100,000*l.* after an interval of several years, during which the progress of demoralisation has been advancing in an arithmetical ratio.

I hope that something now is likely to be done in good earnest by Government. If we wait till the wants of the country are met by voluntary contributions, we may procrastinate till moral disease has spread like a gangrene through the vitals of the present generation. It is not yet too late to begin; but the least further postponement of strong measures will be the entire sacrifice of opportunity.

We have indeed been placed in a crucible of assay during the late riotous movements; and I venture to ascribe our deliverance, in no small degree, to the prevalence of Church-principles.

I have the honour to be, Rev. and dear Sir, yours respectfully,

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No. XXV.

September 6, 1842.

Dear Sir,—My recent correspondence with you, respecting the erection of our school, will have made you acquainted with the spiritual and educational destitution of that part of my township. A population of 1500 souls, in an isolated position, dwell together without any provision for their moral wants. The sad consequences have long been apparent. In that part, more than any other, of my district has the spirit of political disaffection and of open infidelity prevailed. There Chartism, and even Socialism, met with a ready reception, and have been cherished and retained to the present hour, although both have been discountenanced and expelled from other places adjacent. But the soil of —— was well prepared for the seeds which revolutionists and infidels would scatter, and, accordingly, there they have taken deep root. Nor, judging from the spirit of the adult population at the present time, can we hope speedily to eradicate these evil principles. The people have too long done what is "right in their own eyes"—they have had the spirit of independence, or rather of rebellion, too often strengthened by the sanctions of religion, to listen to the faithful enforcement of doctrines and duties opposed to their natural and cherished dispositions. The work indeed must be arduous; we expect it to be so; we feel it so at present. May God give us a spirit of patience and perseverance!

Our chief hope, however, must be with the young. Our school is in operation; but the salary which the master receives is trifling, though it is all that, out of my small income, I can afford. Mill-owners attach little importance to moral and religious training. As long as a master can teach reading, writing, and arithmetic well enough for the ordinary duties of life, the direction given to the mind itself is a matter of no great concern to them. They will, in consequence, contribute nothing for the training of a master. If Government would see loyal subjects, they ought to do something for us in these manufacturing districts, to prepare a constant supply of efficient teachers.

Besides the school near my church, I have equal need of another in a neighbouring township, where a large population is growing up, and where no church or school exists. But, after the difficulty which I have experienced in obtaining funds for the completion of the first

school, I dare not venture to begin a second. Indeed, the anxiety I have had in collecting the money necessary to pay off our long-standing debt, has materially affected my health. And yet, if this township be unprovided with spiritual and educational means of profitable instruction, there are those who will be busy in giving what is injurious; so that, however much I may be labouring to sow good seed in one part of the field, the enemy will be sowing tares in the other. I am convinced, therefore, that something more must be done, if the country is to be generally improved in its religion and loyalty, than ever will be done by mere voluntary contributions. The contrast in the conduct of those parts of our parish where education has been supplied, with those where it has been neglected, sufficiently shows how much depends on a right course of training. Indeed, to the efforts which have of late years been made to instruct our multitudinous population in the manufacturing districts, contracted as those efforts have been, must be ascribed our late preservation, when thousands of workmen crowded our villages, and had our houses wholly in their power. The answer which is given in our catechism to the question, "What is your duty towards your neighbour?" has of late years been inculcated in its spirit upon great numbers in this part of the country, and I attribute to its salutary influence the evident restraint under which the people acted during the late outbreak. Even our enemies testify that the Church has been the barrier that has stopped the irruption. Nor can there be any reasonable doubt that, in proportion as her lessons are more extensively imparted, we shall have peace and order within our borders, and religion and piety amongst our people.

I am, dear Sir, yours faithfully,

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No. XXVI.

September 13, 1842.

Dear Sir,—The population of this parish was, in 1825, nearly 24,000, but has increased to above 37,000. Children are born, grow up, and die, without being ever even baptized into a Christian Church. This is the case now more than ever. Among the rioters sent to jail from this neighbourhood, two were never baptized; three were deprived of their parents early in life—their spiritual and educational wants were entirely neglected. If I had 3000*l.* placed at my command, I could find the remainder to build three churches, to contain about 600 sittings each, in the districts where they are most required.

Should the population of these manufacturing districts increase for the next fifteen or twenty years at the same rate as it does at present, and should the people be left to grow up destitute of the knowledge of

their duty towards God and man, as thousands of them do at present, it will require an immense army to preserve any thing like peace in the country.

I am, dear Sir, yours very faithfully,

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No. XXVII.

August 31, 1842.

My dear Sir,—The total population of this district may be computed at 10,000. There is every probability that this number will be doubled in five or six years; and that, when the surface is completely covered with buildings, there will not be fewer than 35 or 40,000 inhabitants.

Now, for educating the children of this vast and daily increasing population, there is no provision whatsoever in the district—there is no school of any kind under the management of the ministers of the Church; the only school within a reasonable distance being one situated in an adjoining district. But this school, though a large one, does not supply more accommodation than its increasing neighbourhood will require; and the number of children attending it from this district is inconsiderable.

Now the simple reason why a school has not been long ago provided is, our utter inability to raise the necessary funds; nor is there any probability of this being effected: rather does the probability of raising a sum sufficient for that purpose diminish with the increase of the population: and for this plain reason, that the value of the land, which was 10*s*. the square yard twelve or fourteen years ago, is now 30*s*. or 40*s*., and is yearly on the increase, while the neighbourhood is becoming every day less respectable. Thus we are in a worse position than the poorest village, where the landed proprietor generally gives the site, as well as a liberal donation, for the school; while we have no resident gentry whatever, the only respectable houses being now deserted, or let very much below their value.

Now I cannot suppose a case in which there is a more urgent call for public assistance than the one here detailed—a case by no means rare in large towns. Indeed, it furnishes a fair illustration of the working of a very common evil, which cripples the exertions of those who are desirous of providing the working people with the means of instruction.

Believe me to be very truly yours,

——— ———.

No. XXVIII.

August 30, 1842.

My dear Sir,—Destitution to a great extent exists in this town; and I am grieved to say, that there is little or no disposition on the part of the cotton-spinners to promote the spiritual welfare of those whom they have, to advance their own temporal interests, brought into the town. It is their apathy which acts as the chief obstacle to our effecting any permanent good; and so long as this indifference lasts, I see no prospect of our being able to erect schools and churches, the former of which are much needed in one part of this populous place. That a good and friendly feeling exists towards the Established Church I have no hesitation in declaring. In no portion of my flock is this more strikingly shewn than in the females belonging to our Sunday-schools, which they continue to attend considerably after the time when they are supposed to be no longer under parental authority.

I have the honour to remain, dear Sir, your faithful servant,

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No. XXIX.

September 5, 1842.

My dear Sir,—Most of our new churches have hitherto been so slenderly endowed, that they pass too frequently from one incumbent to another to give any opportunity for exercising their legitimate influence. At the same time, I am prepared to shew, that dissenting chapels, however multiplied, as in the populous townships of this parish, are altogether a failure as to any effective hold on the public mind. Their ministers are far too dependent, even when tolerably well-disposed, to possess any weight or authority; and too often they are ready to lend themselves to any agitation, and, at best, are disaffected to the existing institutions.

Yours very faithfully,

——— ———.

No. XXX.

September 28, 1842.

My dear Sir,—Let me request your particular attention to the enclosed paper. What England wants is, a subdivision of her overgrown parishes; and what she ought to have for that purpose is, a fund for the endowment of new district churches. The Kirk of Scotland, through the wise liberality of the Legislature, has for years been in possession of such a fund. Let the Church of England now, at last,

receive a similar grant from some corresponding source of public revenue; let the grant be voted by Parliament once for all, as in the case of Scotland, and not year by year to be made annually the subject of a long and angry debate; and let the amount be in proportion to the population of England and Wales, and their contributions to the public revenue, which are at least six times those of Scotland. The income of several hundred ministers will at once be raised to 150*l.* a year, and the most urgent cases of spiritual destitution supplied. For the present I confine myself to this one suggestion.

Always yours very sincerely,

——— ———.

Statement of the grants voted by Parliament for augmenting small parochial stipends in Scotland.

By the act of Parliament of the 50th Geo. III. c. 84, entitled "An Act for augmenting parochial stipends in certain cases in Scotland," the whole parochial livings in Scotland where the teinds did not amount to 150*l.* were augmented to that sum. The grant made by Government for this purpose was 10,000*l.* a year; 196 ministers derive benefit from it. The subsequent act of the 5th Geo. IV. c. 72, was passed for the purpose of increasing the allowance to those whose stipends had decreased in consequence of the fall in the price of grain. By this latter act all ministers who had no manse and glebe, and whose stipends did not exceed 150*l.*, and who had no legal claim for manse or glebe, were augmented to 200*l.* Ministers who have no such legal claim are second ministers of landward parishes, and ministers of towns or burghs with no landward parish attached to them. The grant under this act was 2000*l.*, and the sums in both acts, if not wholly, are now nearly exhausted.

The sums given to these parish-ministers vary from 5*l.* up to as much as 110*l.*, according as the amount of fund in their respective parishes may be. The provisions secured by the above acts have never been, so far as I am aware, the subject of discussion in Parliament. The whole amount is deducted from the Scottish revenue before it is paid into the exchequer by the receiver-general. The sums paid are, on the whole, stationary; from a discovery of free teind there is now and then a minister struck off; while, on the other hand, from the discovery of an old valuation, another is put on the list.

I am not aware of any objections from dissenters. The existence of this fund is, I consider, generally known; it was considered, at the time of the grant, a great boon to the parochial clergy of Scotland, as it thereby secured that no one should have a less stipend than 150*l.* exclusive of manse and glebe, and 8*l.* 8*s.* 6*d.* for communion elements. Although the sum to be paid was once fixed, if there happened to be a

fall in the price of grain, in which his stipend was paid, the incumbent is entitled to get every five years such increase as may be required to keep up the standard of his stipend.

Independent of the regular parochial clergy of Scotland, there are the ministers of the parliamentary Churches of Scotland established by the act of 5 Geo. IV. c. 90, who have a manse and glebe, and draw from Government under that act a stipend of 120*l.* per annum.

APPENDIX II.

It is a task of some difficulty, and of incalculable importance, to contrive means of rendering education universal, without superseding voluntary efforts. With this view the following plan is suggested. It is a plan by which local efforts would be effectually stimulated; which would adapt itself to all cases and circumstances; would secure the interests of religion without altering the relations of the Privy Council, either to the Church, or to other religious bodies; would only be expensive in proportion to its success; and, in case of failure, would offer no impediment to the introduction of another system.

Rules for the Maintenance of Elementary Schools throughout England and Wales.

1. That an annual grant be given by the Committee of Privy Council, at the rate of Four Shillings for every Scholar educated in any school under Government inspection, which shall have been reported by the Inspector to be efficiently conducted.
2. That in the case of Church Schools, the Inspector shall be appointed conformably to the order in Council, dated the 10th day of August, 1840.
3. That the annual grants shall not be paid to the Managers of Schools, but to the Diocesan Board of Education, which shall be entitled to distribute the amount among Schools under Government inspection within the Diocese, in such a manner and upon such conditions as it may see fit.

4. That the Diocesan Board shall be so constituted, as fairly to represent the members of the Church, Laity as well as Clergy, within the Diocese.
5. That similar arrangements shall be made for the appropriation of public grants to schools connected with the British and Foreign School Society, or with any other religious body that now receives assistance from the Parliamentary Vote.

Upon the system above described, the great object of every Diocesan Board would be to bring all Church Schools for the poor, within the Diocese, under Government inspection, and into an efficient state, so as to secure the largest possible amount of public aid. In one case, it would say to the School Managers—"Your school has an endowment, or it is situated in a wealthy parish: you are therefore independent of assistance; but if you open your school to Government inspection, although you gain no pecuniary advantage to your school, you will confer a boon upon the Church; since this Board will receive at the rate of Four Shillings a year of public money, for every scholar you educate, and be thus enabled to provide the means of education in some necessitous district."

In another case, the Board would say—"You have consented, for the benefit of the Church, to admit the Government Inspector. But, unhappily, your school is not in a satisfactory condition. In order to do the Church the service you intend, you must obtain more efficient teachers; and prevail upon parents to send their children more regularly and punctually to school."

In the case of a poor district, for which the renewal of a grant was requested, the Board might have occasion to remonstrate in authoritative terms. "Last year," they might say, "we allowed you Seven Shillings a scholar, but the result has not been what we anticipated. You have allowed your subscriptions to fall off—you have made no collections in church—you still retain the incompetent teachers we complained of—you have taken no measures to secure a better attendance of scholars. If you continue

to disappoint us by this want of energy, we shall be under the painful necessity of transferring our grant to another place, where it will be more usefully applied."

These suggestions, solicitations, and remonstrances of the Diocesan Boards, supported by Episcopal authority, as well as by the advice of competent and duly authorized Inspectors, would, in general, be successful. The rivalry between the Church and other religious bodies would cause the work of popular education to be prosecuted throughout the country with untiring energy, and the Legislature would have reason to be satisfied with a plan which, at the cost of about Half a Million a year, would provide the means of educating in a manner satisfactory to intelligent Inspectors, no fewer than Two Millions of children.

THE END.

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By the same Author.

I.

DISSERTATIONS vindicating the CHURCH of ENGLAND in respect to some Essential Points of Polity and Doctrine.

II.

VINDICATION of the EPISCOPAL or APOSTOLICAL SUCCESSION.

*** Extracted from the foregoing Work.

III.

MEMOIR of the LIFE and TIMES of the RIGHT HON. SIR JOHN SINCLAIR, Bart.

IV.

QUESTIONS ILLUSTRATING the CATECHISM of the CHURCH of ENGLAND.

V.

QUESTIONS on the ORDERS for MORNING and EVENING PRAYER.

VI.

An ESSAY on CHURCH PATRONAGE.

VII.

A CHARGE delivered in 1843.

VIII.

A CHARGE delivered in 1844.

"Walk the Council may walk
Until its feet tire
And talk in Terms of Science"
quoted by Abp of Canterbury
ex T. Wills 28 Jan 1870